

# HELL OPEN'D,

O R,

*The Infernal Sin of Murther Punished.*

B E I N G

A True Relation of the Poysoning of a  
whole Family in *Plymouth*, whereof Two died  
in a short time,

For which horrid Fact, the Malefactors  
were Condemned before the Lord Chief Justice  
*North at Excester*, the last *Lent* Assizes. The one to  
be Burnt, the other to be Hanged.

W I T H

An Account of the several Discourses,  
and Religious means used by divers godly Mini-  
sters to bring them to Repentance.

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Published for a warning to both Young and Old, to  
flee Iniquity, and exercise themselves in the practice  
of Godliness.

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The Second Edition.

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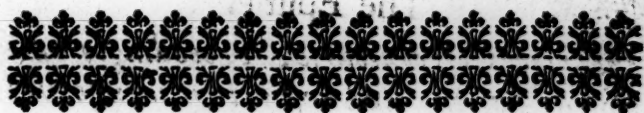
By J. Q. Minister of the Gospel.

L O N D O N,

Printed for *Francis Eglesfield*, and are to be sold by  
*Walter Dight Bookseller in Excester*, 1679.







To the Right Worshipful *John Dell*  
Major, and to the Worshipful *William*  
*Weeks*, *William Jennings*, and *John*  
*Martyn*, Justices of the Peace, toge-  
ther with their Brethren the Magi-  
strates of the Town of *Plymouth*. And  
to my very Honored Friend, *John*  
*Harris* of *Manniton* Esquire.

Sirs,

I Have read somewhere of an Hermite,  
who being guided by an Angel unto  
two Cities, saw the Gates of the first close  
shut, and a Devil having the Keys there-  
of at his Girdle in a deep sleep, and snort-  
ing. From thence he is led unto the other,  
(which was fair and spacious,) and finds  
the Gates wide open, innumerable Devils  
crouding and thronging in, multitudes  
climbing over the walls, and whole swarms  
of them in the Churches, Streets, Houses,  
Shops, Walks, and all other Avenues  
and

The Epistle.

and places of concourse, exceedingly employed, busying and bestirring themselves to the utmost for the ruine of it, and her inhabitants. At which wondring beyond measure, the Angel told him, yonder City is the worst of the Two, ingulphed in all wickedness and irreligion, so that Beelzebub hath no fear of loosing it, and therefore there is but one Devil to guard it, and his work so little, that he sleeps. But as for this wherein now we are, here are many Souls fearing and serving God, Religion is professed, and Religious Worship countenanced and encouraged, and the Holy Angels of God are watching over these precious Saints and their Habitations to preserve them. This hath caused Hell to break loose, and endeavor by all means, and arts imaginable their ruine, and its destruction.

Sirs, I think this be no unfitting Emblem of our Plymouth, wherein I trust there are multitudes of Gods dear Servants, as well as Sinners: But I fear me, multitude of Devils also, that walk in your  
Temples

## The Epistle.

Temples and Congregations, in your Streets and Houses, in your Chambers and Closets, in your Ships and Shops, upon your Keys and Exchange. The over abounding of Sin among us, and of late of that heinous and crying sin of Blood and Murther, (for which Two of the prime Actors (and God knows whether there be any other) have suffered condign punishment,) is too sad and clear an instance, hereof. When Hannibal was at the Gates of Rome, it was more than time for the Consuls and Senate to look about them. Woe! Woe! Unto the Inhabitants of the Earth, saith an Angel from Heaven, Because the Devil is come down among you, having great wrath, for his time is short. He doth not appear in a visible shape at noon day, but walks (as his younger Son the Jesuite) in all sorts of Masques and disguises, in every habit and fashion, and among Persons of every Trade, Calling, Quality, and Condition.

Now, Sirs, God having constituted you the Angel-Guardians of our Plymouth,  
and

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and made you Gods unto it, there is all reason you should be awake, and do your utmost to prevent the Stratagems and Attempts of Hell against it. I know no other way or means that you have, than by an exemplary Holiness in your lives, than by walking with God in your respective Families in a perfect way, than by a courageous, zealous, activity for God and Godliness, and a vigorous suppression, and impartial punishing of all Vice and Impiety. Would you but continue your great respects and encouragements to your Reverend and Learned Ministers, and joyn both Swords together, Temporal and Spiritual, I am confident the designs of Hell against you would be broken, frustrated, and rendered ineffectual.

Suffer me, most Honored Sirs, to subjoyn one word. Look carefully to the Religious observation of Christs Holy Sabbath. This Town was once Famous for it. You are much, exceeding much concerned in it, more I am bold to speak it, than any one Town, excepting London

## The Epistle.

*in our England. Here will be the beginning of Satans downfall, and here the Palladium of your repose and security. The greatest mischiefs that ever lighted upon Towns and Cities of the Protestant Religion have been on this day. Doth not God Preach aloud by his Judgments the causes of them? The Battel of Prague followed with the loss and desolation of the whole Kingdom of Bohemia, and of the Reformed Interest therein, Anno 1622. That Barbarous Massacre of Thirty thousand Protestants in Paris, and through all France on Fatal Bartholomew, 1572. That first bloody Fight in our late and lamentable Civil Wars on Edge-Hill, where more than Eight thousand English men lay dead in the Field, and the dreadful conflagration of our Metropolis were all upon this day. Infallible demonstrations of Gods just anger against Sabbath Prophanations. Sirs, Remember to keep Holy Gods Sabbath. Remember that you see to it, that the Inhabitants of this Town do keep*

## The Epistle.

*it Holy. If Plymouth forget to sanctifie the Lords day, the Lord her Sabbath-Saviour will forget and forsake her. My hearts desire and Prayer for you is, that you may do worthily in your Ephrata, and Famously in your Bethlehem, that you may glorifie God in your Station, and that God may reflect rays and beams of Glory upon you; For such as honor him, God will Honor them, but they that despise him shall be lightly esteemed, 1 Sam. 2. 30.*

*Sirs, if you will suppress all prophane-ness, and by your Authority put out the Fire of uncleanness, if you will stop the Mouth, and Gag the Tongue of the Swearer, that the Roaring of Oaths and Curses be not heard in our Streets, if you will promote true practical Piety, and persevere as you have begun in the conscientious discharge of your Magistratical Duty, the God of blessings will bless your persons and Families, and Plymouth shall never be a Sodom but Zion, shall ever be a Jerusalem for Gospel-priviledges, a Pillar  
and*

## The Epistle.

*and Ground of Truth, rich and flourishing as Tyre for Trade and Traffick, and as formerly, so in after-times a Zoar for Divine safety and wonderful preservati-  
ons.*

*That endeared affection I have for the Town of my Nativity, where I first drew my breath, and where I had my School-Education, and where in the presence of many Thousand witnesses, was Eighteen years ago solemnly Dedicated unto God in the Ministry (by those Eminent Worthies that are now shining Stars in Glory) moveth me to speak and write so freely. And your true goodneſs cannot but make a candid interpretation thereof.*

*May Plymouth, her Magistrates and Government ever live before God! May this Famous Town be called Hephzibah and Beulah, the Delight of God, and Married unto God! Let her be called the Righteous, the-Holy City! And may this be her name  
unto*



## The Epistle

*unto Posterity, Jehovah Shanima, The  
Lord is there. So prayeth, Right Hon-  
ored Sirs,*

*From my Study  
in Plymouth,  
April 7. 1676.*

Your most humble and  
unfelgued Servant in our

Lord Jesus:

*John Quicke.*

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R E A

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READER,

THE Author living Two hundred Miles from the Press, and this Narrative falling into the hands of one who treated it very unkindly, several passages were unhand somely raised out by him to the perverting of the sence, and other Errors Typographical fell out by the oversight of the Printer, all which you are desired to Correct with your Pen.

Page 2. of the Preface, Line 4. blot out *in it*. p. 3. l. 28. read *staunch*. p. 14. l. 18. blot out *these* and read *their* pretious Souls. p. 27. l. 28. blot out *first*. p. 34. l. 2. ult. Add these words left out after the Interrogation, *who could never pardon her?* l. 20. blot out *this* and read *these*. p. 43. l. 27. blot out *prerogative* and read *property*. p. 45. Add to the last Line this Paragraph to connect it with the ensuing. *Asking of her what she had done as to my last Adviso's, she replied, that as soon as I was gone, others came in and gaz'd upon her, that she was a sad spectacle to the World, that these curious visitants hindred her from private Exercises of Religion.* p. 52. l. 22. blot out *nine and twentieth*, and read *nineteen*. p. 58. l. 22. blot out *immoveable* and read *unmalleable*. p. 64. l. 17. blot out *Woe* and read *Woo*. p. 65. l. 10. add to the last word, *All flesh*. p. 66. l. 24. next to these words *with the People*, add *In that Ordinance*.

*nance.* p. 67. l. 31. blot out *Persons.* p. 68. l. 18. blot  
 out *guilt of.* p. 71. l. 3. read *rinse.* p. 72. last line  
 save one, read *thy* right hand. p. 73. l. 28. next to  
*Gentlemen,* insert, *said I.* p. 74. l. 13. next to  
 those words, *not trouble her,* add, *with these Im-*  
*pertinencies.* p. 79. l. 31. blot out *her* and *she,*  
 and read, *their* and *they.* p. 80. l. 20. next to  
*hanged,* insert these words, *Though his Sentence*  
*were not unto Death.* and l. 27. next to *body,* in-  
 fert, *by cutting of him down.* p. 80. l. 35. insert  
*not before howl.* p. 82. l. 21. blot out *since* and  
 read *before.* p. 85. l. 12. read *answerings* again.  
 p. 96. l. 13. next to *prize it,* to mend the non-  
 sense insert these following Sentences. *Was*  
*there a Family Poysoned on the Lords day? Do*  
*you remember to keep it more holy. Did Servants*  
*do it? Consider it is just with God they should be*  
*Instruments of your destruction, when your neglect*  
*of their Religious Education is a real cause of their*  
*Transgression.* and l. 17. immediately add, *Let*  
*not your Sundays Dinner be drest with the blood*  
*of your Servants Soul, to pamper your bodies do*  
*not starve their Souls. They must go to Heaven*

T H E

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*On the Relation of his Honored Friend,  
Mr. J. Q.*

**I**NDUSTRIOUS Sir, I ken your sacred toyl,  
How you your time improve, expend your Oyl?  
You shame those mighty Drones that Cloak your blame,  
Under the covert of a Reverend name,  
Who do so much their proper works forsake,  
God now sends Preachers from the Jail and Stake.  
Gibbets are Pulpits, whence Condemned ones  
Do vent themselves in hideous Sighs and Groans.  
Whose every accent moves the Flintiest Heart  
Beyond the Charmings of the Gownmans Art;  
Divines! Look to't, let your discourses be  
Compounded more of zealous Ardency.  
Believe your selves, what you have long profest,  
And let your hearers know you are not in jest,  
Else will the Caytiffs Burned, Hang'd and gone,  
Condemn you at the Resurrection.  
Nay Sir! Those instances which by your care,  
Are now revived both to eye and ear,  
Be unto us a lasting mirror, where  
We may behold our future Plagues in their.  
Let Fire and Gallows drive us from our sins,  
For where mans Judgment ends; there Gods begins.

*Yours Delta Kappa.*



# T H E P R E F A C E.

**T**He Devil is stiled by our blessed Saviour. *A Murderer from the beginning*: Having destroyed himself by his willful Apostacy from God, and being justly banished the Glories of the celestial Paradise for his Voluntary Rebellion, he turned about him, seeking how and in what manner he might be revenged on his Judge. And after all his rueful thoughts and consultations could find no expedient more likely to succeed and take than the *working mischief on mankind*.

Our first Parents a Compendium of both Worlds, Sublunary and Ætherial, the Crown of Gods Creation, *but a little lower than the Angels*, are become the objects of his rage and fury. Satan had lost Heaven, and he envies them Earth. Their habitation in an Earthly Heaven displeaseth him, because it pleaseth God. They just now came out of their *Creators hands* endowed with a double Portion, Holyness and happiness: But he resolves they shall not long enjoy either. Hence in the very first *dawn* of their Creation, he contrived and accomplished their destruction. He subtilly insinuates the poyson of sin by his conferences with, and suggestions unto *Eve*, and she having once tasted of the dose, and allured with the deceitful pleasantness thereof to her sensual appetite, communicates it to her Husband, and they both derive it down unto all their natural posterity.

Ah! How many Murders were in this One? Mankind made and ruined altogether. Certainly they who plotted the blowing up of King and Kingdom in One hour, they who effected the *Sicilian Vespers*,  
Parisian

## *The Preface.*

*Parisian Mattins*, and *Irish Massacres* had been all trained up and Educated in the Schools of this, this old, and Grand *Abaddon*.

*Adam* being in Honor, continued not a day in it. His glorious state did shine, and set with the same Sun. In the Morning it flourished and grew up, in the Evening it was cut down and withered like the Grass. He played away (as a besotted Gamester) his whole, and all present and to come, what he had in possession, what he might have in Reversion, at one cast. Nothing was left him but his sin and curse, and this he propagates unto all his Children. (A most sad Portion) to be inherited by us.

Sin being now conceived doth prodigiously spawn and swarm. The Old Serpent is not idle. His boiling malice gives him no rest. His first born like the Plague spreads its venom universally, and new Monsters are hatched and produced by it every day. New sins in new shapes, in odious and hideous colours shew forth their heads. Grace is modest. Sin impudent and shameless: It seeketh no disguise, nor putterth on a Vizard, but for its own security, and in order to further mischief, to perpetrate some greater Villany.

The Devil having set variance between God and Man, will give another cast of his Office: He throws a Bone of contention between Man and Man. The nearest Relations, the dearest Friends, they that had the same flesh in their Bodies, the same blood in their veins, that if not Twins yet scarce divided in their age, that were Nurst, Fed, and Educated together, both alike tendered by their Indulgent and Religious Parents, shall yet through his subtilty and cruelty be sundered and divided one from the other: And if he cannot drag them both with himself into Hell, yet will he precipitate the



## *The Preface.*

the one by a bloody and Barbarous death into his untimely Grave, and the other (by a sin like his own) into the bottomless Pit of destruction ere he is aware of it.

*Cain* by the instigation of the wicked one, upon no provocation, no offence given, (unless Gods gracious acceptance of *Abel* for his Faith and Holiness be a crime,) Murthers his own, his only and dearest Brother. Bloody Villain! Thou choppest off thy right hand with thy left, thou dashest out thine own Brains in dashing out his. Thou destroyest his body, but damnest thine own Soul. Ah, what grief is this to Pious *Adam*! Oh, what joy and Musick unto Hell! Revenge is sweet. But its a poor revenge, Satan! Which ends in thine own, in thine endless destruction.

However the Devil hath shown the way of Murthering, and bad Arts are soon learnt. Any one may be an easie and early proficient in Ungodliness, the whole and old World soon got the skill of it. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The Earth also was corrupt before God, and filled with Violence: All flesh had perverted its way, and blood touched blood.

There was no fair and gentle means left unsayd by God to reclaim sinners, to dam up, if possible, the torrents of their ungodliness, to stench those foul issues, and frequent effusions of Innocent blood. *Adam*, and the Holy Patriarks decry it down in their Lives and Sermons. *Enoch* (the *Phoenix* of his Age for the life and power of Godliness shining most illustriously in his Conversation) Thunders out Prophecies of dreadful Judgments against the irreligious *Cainites*. Behold, saith that Glorious Saint

## *The Preface.*

*Saint, The Lord cometh with Holy Myriads of Angels to Execute vengeance upon all the ungodly, and to convince you of your ungodliness in flames of Fire, who will not be convinced by our Ministry. Upon the wicked he shall Rain Snares, Fire, and Brimstone, and an horrible Tempest. This shall be the Portion of their Cup.*

But the Prophet is counted a Fool, and the Spiritual man Mad, and his Menaces of approaching wrath idle Dreams, melancholly thoughts, bugbears to fright Children, and bubblings up of his envy and malice against them. Thus he and his Prophecies are despised, and scornfully rejected.

At last fair warning and loud calls and Summons unto Repentance having been long afforded them, and not accepted, nor in the least improved, the patience of God is tired, mercy finally departs from them, and Divine Justice sweeps away the Habitations and persons of those Scarlet Sinners with a deluge of Waters.

One would have thought that such a fearful Judgment should have cautioned afterages from ever treading in their steps. But alas! Posterity is grown stupid, and Judgment-proof. As for Gods Judgments the wicked makes a puff at them, they are afar off, above, and out of his sight, he forgets and makes no reckoning, nor account of them. God hath Hanged up some in Chains before their eyes, Executed a whole World of Malefactors, and made them an everlasting Sign and Example to them, yet they willfully shut their eyes that they may not see, and lock up the Doors of their hearts, that they may not consider for what causes this great wrath is come upon them. So that we need not wonder at Gods plaguing such willful blind Souls. It is but a righteous Retribution that his Justice oweth them. In as much as they regarded

## *The Preface.*

regarded not the works of the Lord, nor took notice of the operation of his hand, he could not build them up, he must totally and utterly destroy them. Sinners are the Voluntary Carvers of their own misfortunes. They choole and Create unto themselves their own bane and destruction, Temporal and Eternal. The reading of this ensuing Narrative will be a clear proof and evidence hereof.

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The

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# T H E NARRATIVE.

**O**N Munday the 23 day of August last, 1675. Elizabeth, the Wife of Mr. William Weeks of Plymouth Dyer, after many and frequent Vomittings and violent Purgations, departed this life towards the Evening. Her Husband and Daughter were seized with the same extraordinary motions, accompanied with grievous Pains and Swellings in their Stomacks, with cold Sweats and Faintings, as also with a great and unquenchable Drought.

A Physician being called, and consulted with upon the case, giveth in his Judgment that they were Poysoned. That which induced him the more readily to determine of the nature and manner of their Sicknes, and her death, was a quantity of Crude Arsenick, presented him by a Neighbor of these Afflicted and Murdered Persons, which she had found in a Pot of Oatmeal in the Kitchin.

At the same time the Child of Mistris Pengelley ( Daughter unto the said Mr. Weeks ) was also affected with the same Symptoms, and Philip Cary her Nurse, together with her Husband, were found Counterfeiting Sicknes and Vomittings. Wine and Oyl had been given them, which procured a more easie relaxation and discharge of their Stomacks, and through the Blessing of God, upon the use of that and other means contributed, to the recovery of the Child and his Grand-Father. Only his Daughter Mistris Pengelley, having labored Eight or Ten days under exquisite torments without any remission, ( Physick and Physitians being disabled by Gods Holy wise Providence, from affording her any relief or succor, ) she also yielded up the Ghost.

## The Narrative.

*The noise of this horrid Accident was soon spread abroad, and immediately the Nurse and her Husband, and a Prentice Girl in the House were suspected, and apprehended for it.*

*The first which was brought before the Major of the Town, was Anne Evans Apprentice to the said Mistress Weeks, a Poor Child, whose Mother being dead, had been bound out in the Majoralty of Mr. Peter Schaggel, Anno 1672. by the Church-Wardens and Over-Seers of Charles Parish, being then about Twelve or Thirteen years old.*

*And now making her appearance, she was examined by him, and another Justice of his Majesties Peace; which for the satisfaction of my Readers curiosity, and for a further discovery of this Crying and Hellish sin, I shall crave his pardon, if he be troubled with an Authentick Relation thereof, and of the other persons depositions concerning it, as they were transcribed from the day Book of the Town.*



*The Examination and Information of Anne Evans of Plymouth Spinster, taken before the Right Worshipful William Weeks Major of Plymouth, and William Jennings Merchant, two of his Majesties Justices of the Peace, within the said Burrough, 25. August. 1675.*

**T**HE said Examinant saith, that she being sent on *Thursday* last by her Master, *William Weeks* Dyer, \*Oatmeal. to buy some \*Girts in the Marker, she this Examinant accordingly did buy a Pottle of *Joan* the Wife of *George Scarle*, and brought them home to her Masters House, and put some of the same \*Girts into the Pot to \*Oatmeal. make Pottage the Sunday following, and this Informant further saith, that at Noon she laded up a Dish of Pottage to her Master, and a Dish to her Mistris, *Elizabeth* Wife to the said *William Weeks*, and also a Dish of Pottage for her self, and *John Pengelley* Son of *Mary Pengelley*; and this Examinant further saith, that after her Mistris had eaten the Pottage, she did complain in her Stomack, Head and Belly, and said that she was very Sick, and then she presently Vomited very much, and about an hour after she went to Bed, and kept continually Vomiting and Purging till Munday last, and in the Evening she died, and her Master then also Vomited, and Purged, and lieth now a Bed very Sick, and also saith, that she washing some of the Girts afterwards, she found some Yellow thing in the Girts, and as this Informant was told by some people, that it was Poyson.

The Sign of *Anne Evans*, A. E.

B 2

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*The Information of Gray Holland Doctor in Physick,  
taken as aforesaid on Oath.*

**T**He said Informant saith, that on Munday last, being the three and twentieth day of this instant *August*, about Nine of the Clock in the Evening, he being sent for to come to the House of *William Weeks* of this Town Dyer; This Informant was by the people of the House informed concerning the death of the said Master *Weeks* his Wife, who told him that she was taken with Vomiting, Scouring and Purging, and saith, that the said *William Weeks* Dyer, being a Bed Sick, he asked him how he did, who told him, that he had a great pain in his Stomack, and that he was swollen in his Stomack, and whatsoever he did take, he did Vomit it up again; And this Informant further saith, that he going into a Chamber to see Mistris *Mary Pengelley*; who told this Informant, that she had a very great pain in her Stomack, and was swollen, and that she was taken with violent Purging and Vomiting, and cold Sweats, and Faintings, with great drought; And this Informant being so informed, he judged that there was Poyson in the Case, and thereupon desired to make an inquiry concerning it; And this Informant farther saith, that yesterday in the Morning, one Mistris *Hurd* bringing to him something which she had taken out of some of the Girts, which was put in the Postage; This Informant judged it to be Poyson.

*Gray Holland.*

*The Information of Mary the Wife of James Hurd of  
Plymouth Merchant, taken as aforesaid on Oath.*

**T**He said Informant saith, that she was sent for to come to the House of *William Weeks* Dyer, on Sunday last past, and when this Informant came to the said House, she met with *Mistris Pengelley*, who told her that she was very Sick, and that her Father and Mother were also very Sick, that they were a Bed asleep. This Informant departed, and came again the next Morning, and this Informant then meeting with the said *Mistris Pengelley*, she asked her how her Eather and Mother did, who told her that they were very ill, and desired this Informant to go up in the Chamber and see them: And when this Informant came into the Chamber, she found the said Master *Weeks* and his Wife very ill, with Vomiting and Purg- ing; and she demanded of them what they had eaten the day before: They said, nothing but Pottage; And this Informant further saith, that she coming into the Court of the said Master *Weekes*, she saw Vomiting there which the Dog had done, whereupon she desired them to take some Oyl and Sack, which was taken by Master *Weeks* and his Daughter *Pengelley*, but his Wife did take very little, and that the Nurse and Child took some Sack and Oyl likewise. And this Exami- nant further saith, that the said *Mistris Weeks* conti- nued so bad till about Three of the Clock in the Af- ternoon, and then died: And endeavouring to find out the cause, the next day they put a Spoon- ful of the same \* Girts which were in the \* *Oatmeal*. Pottage, and boyled it in a Pint of Water, and gave the same to the Dog. And about half an hour after, the Dog was taken with Vomiting, and looking into the bottom of the Skillet wherein the

Water and Girts were boyled, took out some Yellow thing, which they understood to be Yellow *Arsenick*; to make a further discovery, they took the remainder

of the \* Girts, and put them in a Bowl of Water, intending to see what was therein, to stand a little while, and when they came to see for it, the \* Girts were

\**Oatmeal*. taken out, and the Water thrown away by *Anne Evans* (Apprentice to the said *William Weeks Dyer*) into the Sink; and seeing afterwards into the Sink, they took up some more of the Poyson, and shewed it to Doctor *Holland*, and some other Physitians, who said it was Yellow *Arsenick*.

*Mary Hurd.*

*The Information of Hugh Littleworth, taken before the Right Worshipful William Weeks Major of Plymouth. August 25. 1675.*

**T**He said Informant saith, that he having some discourse with *Anne Evans*, she said, that there had been a difference between the Nurse *Philip* Wife of *Richard Cary* and her Mistris *Weeks*, and the said *Philip Cary* said, that she would hit her Mistris, and the said *Philip Cary* asking of the said *Evans* where she should have any *Rats-bane*. Who replied, if she did go to the Apothecary, he would take her name. And also the said *Evans* confessed to this Informant, that she gathering of Herbs on Wednesday or Thursday last in the Garden, some Stones were thrown in over the Wall into the Garden, and at last a Paper was thrown in, which she took up and carried it in, and put it in a Salt-Sellar, shewing it to the said *Philip Cary*, who told her that she did not know what it was, and then she

she put it into the Salt-Sellar again, and seeking for it on Sabbath day at night, it was gone out of the Salt-Sellar. And this Informant further saith, that he was informed by *Christopher Scibbow*, that the said *Philip Cary* was packing up her Cloaths to be gon.

*Hugh Littleworth.*

*Elizabeth Crone* and *Anne Partridge* both depose the same.

*The Information of the said Philip Cary taken as aforesaid.*

**T**He said Informant saith, that on Munday was Sevensnight, there was a difference between her and her Mistris concerning the Frying of Pilchards, and amongst other things, the said Mistris *Weeks* called this Informant Whore, and said, that she was her Husbands Whore. And this Informant told the said Mistris *Weeks*, that she had made a difference between this Informant and her Husband; but the next Morning the said Mistris *Weeks* and this Informant were very good Friends; and this Informant going to call her Husband where he was at Keels, he took up a Bowl in his Hand, and said, that she should go home to Master *Weeks*, for that she was his Whore. And this Informant further saith, that this Informant and her Husband being invited to Dinner to the said Master *Weeks* his House on Sabbath day last, and when she came, there was a Dish of Pottage laded up before she came, which she did eat, and her Husband did eat two Dishes of the same Pottage.

And this Informant further saith, that Mistris *Pengelly* did tell this Informant, that *Anne Evans* did

rise on Sabbath day by Four of the Clock in the Morning, which she did wonder at, and this Informant further saith, that the said *Anne Evans* told her, that she would go away with the Mountebanks, for she could not indure the hardnes of her Mistris.

And this Informant further saith, that the Munday following, she Vomited and Purged, and that she had great pains in her Stomack, and Gripping in the Guts, and also saith, that there are no retainers belonging to the House besides this Informant, and the said *Anne Evans*, and that no one else doth dress the Meate.

*The Examination of Anne Evans, taken as aforesaid on Oath the 26th. of August, 1675.*

**T**He said Examinant saith, that about a Fourt-night or Three Weeks since, there then being a difference between her Mistris *Elizabeth Weeks*, and Nurse *Philip Cary*, the said Nurse said, that she would fit her one way or other. And this Informant further saith, that a Tuesday last, she going out into the Garden to gather Herbs, amongst the Marygolds she found a Paper, in which was a yellow Stone, which she thought was Painting, but now she supposeth it was *Rats-bane*, so this Informant carried it in, and put it in a Salt-Sellar, and a Saturday she shewed the same to the Nurse, and asked her what it was, who told her she knew not, and then she put it in the Salt-Sellar again.

And this Examinant further saith, that the next day after the said difference, the said Nurse told this Examinant, she did wish the old *Gypson* were so far as she did wish her, and said that she would fit her, and this Examinant asking her how, she answered, a little

*Rats-*

*Rats-bane* would make work with her by and by. And this Examinant asking her where she would have it, she said that there was enough at the Apothecaries. And this Examinant told her, that he would take her name, and she answered, that there was an Apothecary in *St. Andrews Street* that did not know her.

And this Examinant further saith, that on Saturday last, this Examinant fetched a Pot of Beer for her Master before he went to *Plympton*, and her Master made a Toast, and put in Nutmeg and Sugar therein, and did Drink thereof, and her Mistris, and Mistris *Pengelly*, and her Son *John*, and put the remainder in the Window, and when this Examinant came to see for the Drink, there was a great Spider in it, then she took out the Spider with a Spoon, and left in the Window, and a little after she asking the Nurse whether she had drank the Beer that stood in the Window, she said no. Then this Examinant told her that there was a Spider in it, but she had taken it out, and did believe that her Mistris had drank it; then the Nurse replied, thou shouldest have let it alone thou Fool, and not have taken it out, but shouldest have squatted it abroad in the Beer.

### The Sign of *Anne A.E. Evans*

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*The Examination of the said Philip Cary, taken as aforesaid.*

**T**He said Examinant being demanded whether she did say that she did wish the old *Gypjon* were so far as she did wish, and that she would fit her, and whether she did say that her *Rats-bane* would work with her by and by, or words to that effect, she answered, no. And being demanded whether she had any

any discourse with the said *Anne Evans* touching the Spider on Saturday last, which should be taken out of the Beer, she saith she had; and being demanded why she said to the said *Evans*, that she should have let the Spider alone and squatted it abroad in the Beer, or used any words to that effect, she saith, that she had no discourse with her, nor spake any such thing; and this Examinant further saith, that she did hear the said *Anne Evans* say, that she would make away with her Mistris, to wit, the said Mistris *Weeks*, there being a difference between them on Saturday was Fourtnight, to the best of this Examinants remembrance: and being demanded why she did not reveal it, she answered, that the said *Anne Evans* did desire her that she would not reveal it, for if she did, she should be even killed, and therefore she did forbear to reveal it.

The Sign of the said *Philip Cary*.

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*The Examination of Anne Evans, taken before the Right Worshipful William Weeks Major, and William Jennings Merchant, two Justices, &c. the First day of September 1675.*

**T**He said Examinant saith, that there hath been a continual difference between the said Nurse *Philip Cary*, and her Mistris *Elizabeth Weeks*, and the said *Philip Cary* did say several times, that she would fit the said Mistris *Weeks*. And this Examinant further saith, that yesterday was Fourtnight, she being in the Herb Garden, there were some Stones thrown into the Herb Garden by some Children which were out in the Lane, and she looking out over the Wall, saw the said *Philip Cary* and the Child out in the Lane. And this Examinant further saith, that she then



then took up a Paper, in which was a yellow Stone, which she thought was yellow Painting, but now she doth think that it was *Rats-bane*, so this Examinant carried it in, and put it in a Salt-Sellar, and the Saturday following, this Examinant cleansing of the Shelves, she took it down, and put it in her Pocket, and in the Evening she shewed it to the Nurse, and asked her what it was, who seeming not to take notice of it, she (this Examinant) put it again in the Salt-Sellar, so she went out unto the Conduit to fetch some Water, and when she came in again, this Examinant further saith, that she doth believe, that the said Nurse did take down the said *Rats-bane*, for that when she came in, she saw the said Nurse breaking of it between two Tiles into Powder, and this Examinant asking her what she would do with it when she had broken it, she replied, she was going to fit a Medicine for the old Woman, meaning the said *Mistris Weeks*, and then the said Nurse, when she had broken the same small, she took some of the same *Rats bane* and put it in a Cloam-Dish, and then drew about a quarter of a Pint of Small Beer to it, and so let it steep all night long: And then the said Nurse gave some of the said *Rats-bane* to this Informant, and told her that she should put the same into the Old womans Dish, when she did take up some Pottage for her, and you shall see, as she said, what sport we shall have with her to Morrow, and that which this Examinant should give her, would do her no hurt, but that which she had fitted would do her work, and that it would make her die within half an hour, and said, when the Old woman was gone, that we should live so merry as the days were long. And this Examinant further saith, that the said Nurse did charge this Examinant upon her life, that she should not tell of it, for unless that she this Examinant did not declare it, it would never  
come

come to light : And withal, told this Examinant, that if she did tell of it, she would deny it, and lay it all upon this Examinant. And this Examinant further saith, that the next day being Sunday, having Boiled a piece of Beef, and part of a Neck of Veal and Cabbage, and Carrots, and made Pottage ; And then about Eleven of the Clock, the said Mistris *Weeks* asked for a Dish of Pottage, and bid this Examinant lade up a Dish, which this Examinant did, and then put in the said *Rats-bane* into the Dish, according as the Nurse had ordered, thinking of no hurt ; and this Examinant saith, that the said Mistris *Weeks* did eat up all the Pottage, and left the Bread in the Dish, and then she laded up more Pottage to the Bread in the same Dish, and the said Master *Weeks* did eat up all the Pottage, and very little Bread : and then Mistris *Mary Pengelley* laded up some more Pottage to the same Bread, in the same Dish, which she did then eat up all, Pottage and Bread. And this Examinant saith, that about three hours after the said Mistris *Weeks* was taken with Purging and Vomiting, and being very dry, they gave this Examinant order to fetch a Pot of Strong Beer in a Silver Tankard, and the meanwhile the said Nurse made a Toast to put in it, which she accordingly fetcht, and when she came into the Kitchen, where the said Nurse was making of a Toast, she gave the Tankard with the Beer unto the Nurse : And this Examinant saith, that she did see the said Nurse Drink a little of the Beer, which was in the said Tankard, and then presently filled it up again with the same Beer, in which the said *Rats-bane* was steeped in the night before, and then the said Nurse carried the same Beer up in the Chamber unto the said Master *Weeks* and Mistris *Weeks* : And this Examinant going up after her with a Swab to take up the Vomiting. This Examinant saw the said Mistris *Weeks*  
 Drink

Drink first of the said Beer, and then she delivered it to Master *Weeks*, and he did Drink, so he delivered it to Mistris *Pengelly*, and she found fault with it, and said, that the Beer was keamy, and that if they had no better, they should fetch it at some other place. But this Examinant did see the said Mistris *Pengelly* eat some of the said Toast: And this Examinant further saith, having the next day an occasion to make use of the said Tankard, found the inside thereof in the bottom, black, yellow, and discolored, as though it was Cankered, and the Nurse bad her Scour it out with Sand, whereas before when she fetcht the Beer it was clean.

And this Examinant further saith, that she being troubled to see her Master and Mistris so Sick; she said, Alas! Nurse, what have you done, that our Master and Mistris are so very Sick? She replied, what she had done as to Mistris *Weeks*, she had done God good Service in it, to rid her out of the way, and hoped that she had done her business, and did look upon it, that she had done no sin in it; and saith, as to the Girts that she can say no farther, but what she hath said in her former Examination, to which for more certainty she referreth her self.

The Mark of the said *Anne A.E. Evans.*

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*The Examination of the said Philip Cary, taken as  
aforesaid.*

**T**He said Examinant being demanded whether the said *Anne Evans* did not show her the said yellow Stone, on Saturday last was Sevensnight, and whether she did not break it abroad in Powder between two Tiles, and whether she did not steep part of it in a Dish in  
Small

Small Beer, and whether she did not give some of the same *Rats-bane* which she had broken unto the said *Anne Evans*, and told her that she should put it into the Old womans Dish, meaning the Old *Mistress Weeks*, or used any words to that effect, answered, No. And being demanded also, whether she had any discourse with the said *Anne Evans*, concerning the Poyson mentioned in the aforesaid Examination of the said *Anne Evans*, or any words to that effect, denies the same; but saith, that she doth believe that they shall both die for it, because she hath concealed the Counsel of the said *Anne Evans*.

The Mark of *Philip † Cary*.

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**A**Nd now they are in safe Custody, in the Prison joyning to the Town-Hall in *Plymouth*, where they have time and leisure to ruminate upon their foul and odious Crime, to consider of the horrible danger to which these pretious Soules are exposed, and to make their Peace with God, if it be well husbanded and improved. But I fear me, that though the Lord wait graciously Six Months together for their Repentance, and cry aloud by this terrible dispensation to convert, reform and give Glory to him before they come to Judgment, we shall even after their Condemnation at the Assizes, meet with other and worse news from them. Before we talk with these Malefactors any further, it will not be unnecessary to make a little digression, and see what evidence the Righteous Providence of God doth Administer towards a fuller detection of their Sin and Guilt.

*Mistress Weeks* being deceased, and Doctor *Holland* a Physician of the Town having averred it to be by Poyson; the Coronor was sent for, to inquire into the causes of her death; who having impannell'd his  
Jury,

Jury, and examined Witnesſes, do all Unanimouſly concur in their Verdict, that ſhe was murdered, and that by Poiſon.

The ſame Verdict alſo was given in by another Jury, that ſate upon the death of Miſtris *Pengelly*. The obſtinacy of the Nurſe to the very inſtant of her going off the Ladder, in denying her ſelf either principal or acceſſary to this bloody fact, will excuſe the relator, if he ſubjoyn the reſpective depositions of ſeveral Witneſſes upon their Oath concerning it, that ſo the Juſtice of God may be glorified, and no Sinifter thoughts of the Judge, Grand or Petty Juries that condemned her be entertained.

*The Examination of Chriſtopher Scibbow of Plymouth in the County of Devon Dyer, had and taken at Plymouth aforeſaid, by and before Thomas Payne Gentleman, Coronor for our Sovereign Lord the King, within the Liberty of the Burrough of Plymouth aforeſaid, on the Corporal Oath of the ſaid Examinant, this 27th. day of Auguſt. Anno Domini, 1675.*

**T**He ſaid Examinant ſaith, that on Wednesday night laſt, he was at the Priſon window in *Plymouth*, where *Anne Evans* Spinſter was committed on Suſpition, for poiſoning *Elizabeth* the wife of *William Weeks* Dyer, when and where this Examinant heard the ſaid *Anne Evans* to ſay, that the Nurſe (meaning *Philip* the wife of *Richard Cary*) did aſk of her about a month before to buy ſome *Rats-bane*, and that ſhe gave anſwer to the ſaid Nurſe, that ſhe would not do it, becauſe the Apothecary would put her name upon the Book.

*Chriſtopher Scibbow.*

*The*

*The Examination of Susanna, the Wife of Brian Cansfield of Plymouth aforesaid Planter, taken before the said Coronor, on the Corporal Oath of the said Examinant, the day and year aforesaid.*

**T**He said Examinant saith, that on Munday last, she went and saw *Elizabeth*, the Wife of *William Weeks* Dyer, and found her very Sick, and this Examinant, and other Persons that were present, did believe that she had been poysoned, upon which there was some new Broth made, and made \**Oatmeal*. with some of the same \**Girts*, that had been put into the old Broth, and when it was made, she gave it to a great Dog, who presently Vomited it up again. She also saith, that *Anne Evans*, Master *Weeks* his Servant, shewed this Examinant the bottom of the new Broth, where was found a Yellow Gravel, and one shewing of it to Mistris *Hurd* and others, they did believe that it was *Rats-bane*.

*Susanna Cansfield.*

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*The Examination of Alice, the Wife of Anthony Windeit of Plymouth, aforesaid Clothier, taken as aforesaid before the said Coronor on her Oath.*

**T**He said Examinant saith, that on Wednesday last, she went and saw Master *William Weeks* Dyer, and *Mary Pengelley*, being very Sick, it being reported that they and Mistris *Weeks* had been poysoned, on which it was said, that the \**Girts* which were in the house and had not been used, should be washed, and the same were accordingly washed by *Anne Evans*, the said Master *Weeks* his

his Servant, and in the bottom there was found some Yellow, like Gravel, part whereof was about the bigness of a small Pins head, upon which this Examinant blamed the said *Anne Evans* for washing the same without order, who confessed that she had done it without Order.

*Alice Windelt.*

*The Examination and Information of Mary Pengelley of Plymouth, in the County of Devon Widow, taken before the said Coronor on her Corporal Oath, the thirtieth day of August, Anno Domini 1675.*

**T**He said Examinant saith, that yesterday last was Sevensnight in the Morning, *Anne Evans* the Apprentice of Master *William Weeks* Dyer, fetched a Tankard of Strong Beer, on which there seemed unto this Examinant that there was Keam, for which she was blamed, of which this Examinant drank hearty: And now this Examinant doth verily believe by what hath happened since, that that which she took to be Keam on the said Beer, was Poyson: And this Examinant further saith, that afterwards yesterday was Sevensnight she being come down over the Staires in the Kirchin, about Noon the said *Anne Evans* asked this Examinant if she would eat any Pottage, (the said *William Weeks* and *Elizabeth* his Wife, this Examinants Father and Mother having eaten Pottage a little before,) and this Examinant told her that she would, and accordingly she did eat a Dish of Pottage, (being out of the same Dish that her said Father and Mother did so eat Pottage a little before,) and that presently after this Examinant and her said Father and Mother were taken exceeding Sick, of which her said Mother died the next day after. And this Ex-

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aminant



aminant doth verily believe in her Conscience, that the said *Anne Evans* with the contrivance of *Philip* the Wife of *Richard Cary*, who also lived in the said Master *Weeks* his House, did put Poyson in the said Pottage, and so poysoned her said Mother, whereof she died, and also poysoned her said Father and this Examinant. And this Examinant doth also believe that the said *Richard Cary*, who fetched his Diet in the said house, had also some hand in the said contrivance.

Signum prædictæ *Mariæ Pengelley*.

*The Examination of William Weeks of Plymouth afore-said Lyer, on his Corporal Oath before the said Coronor, the Thirtieth day of August, 1675.*

He said Examinant saith, that there have been often several differences between *Elizabeth* the Examinants Wife, and *Anne Evans* his Apprentice, and *Philip* the Wife of *Richard Cary* his Servant; and that yesterday was Sevensnight last, about Noon, the said *Anne Evans* took up a Dish of Pottage, and gave the same to this Examinants Wife, who did eat up most part of the Broth, but did eat up little or nothing of the Bread, she not liking the same; and one looking into the Dish, this Examinant found some Yellow Gravel (and by what this Examinant doth understand since, he verily believes that it was Yellow *Arsenick*.) And he demanding what it was, there was no one there would or could make any discovery. And presently afterwards the said *Anne Evans* took up some more Pottage in the said Dish, to the Bread which his Wife had left, and he did eat up the Broth thereof, and some of the said Gravel which crushed in his Teeth, but did not eat any of the Flesh which was boiled

boiled in the said Pottage, for that it did look black: And presently after *Mary Pengelley* Widow, this Examinants Daughter did eat some of the same Pottage, and all Three were presently taken very Sick by great Swellings and Vomiting, and that his said Wife continued so till the next day and died. And this Examinant doth verily believe in his Conscience, that the said *Anne Evans*, together with the said *Philip Cary*, did wittingly and willingly put *Arsenick* into the said Pottage, and so poysoned his said Wife, whereof she died. And this Examinant also doth verily believe in his Conscience, that the said *Anne Evans* and *Philip Cary*, did by the same means and procurement as aforesaid, Poyson this Examinant and the said *Mary Pengelley*. And he doth also verily believe, that the said *Richard Cary* was privy and had a hand therein.

Per me *William Weeks*:

*The Examination of Philip Sedy of Plymouth aforesaid, Widow, taken before the said Coronor on her Corporal Oath, the Two and twentieth day of September, Anno Domini 1675.*

THE said Examinant saith, that the day on which *Mistress Elizabeth Weeks* was Buried, *Philip* the Wife of *Richard Cary* being then in *Plymouth Prison* on Suspition, for poysoning of the said *Mistress Weeks*; she the said *Philip* sent for this Examinant, to whom this Examinant went, and spoke with her, and demanded of her what she would have, who made answer, that this Examinant should remember her Service to her Master and *Mistress*, and to tell them that she was troubled that she had not acquainted her, what she (meaning as this Examinant believeth one *Anne Evans*)

*Evans* ) had an intent to do the Saturday was Seven-  
night before.

Signum prædictæ P *Philip Sedy*.

*The Examination of Joane the Wife of Richard Scannel  
of Plymouth aforesaid Cooper, taken before the said  
Coronor on her Corporal Oath, the day and year last  
mentioned.*

THE said Examinant saith, that the Munday Even-  
ing that *Elizabeth* the Wife of *William Weeks* died,  
being the Three and twentieth day of *August* last, this  
Examinant coming into the Kitchin of the said Master  
*Weeks*, where was *Anne Evans*, *Richard Cary*, and  
*Philip* his wife, unto whom this Examinant spoke,  
that it was very sad there should be so many Sick,  
upon which the said *Anne Evans* said, that she was  
sorry for her Mistris (meaning *Mary Pengelley*,) but  
was glad that the Old Devil was gone (meaning that  
the said Mistris *Weeks* was dead) and said that she  
would sing the day that she was Buried, but would not  
lye one night in the house after she was Buried, for  
that she was sure she would appear again as a Spirit,  
and that the Devil had been a long time building of a  
Pallace for her, and that the yetterday before he had  
laid the last Stone, and that that very day he placed  
her in. All which was spoken by the said *Anne Evans*,  
in the presence and hearing of the said *Richard Cary*,  
and *Philip* his wife, and although this Examinant did  
blame the said *Anne Evans*, yet they, nor either of  
them did any way reprove the said *Anne Evans* for  
what she did say.

*Joane Scannel.*

*The*

*The Examination of Joane the Wife of William How of Plymouth aforesaid Beer-Brewer, taken before the said Coronor on her Corporal Oath, the day and year last mentioned.*

He said Examinant saith, that the very day that *Elizabeth* the wife of *William Weeks* Dye died, being the Three and twentieth day of *August* last past, this Examinant being at the house of the said *William Weeks*, and discoursing with *Philip* the wife of *Richard Cary*, the said *Philip Cary* went away from this Examinant, and said, Oh that she should ever go out the Saturday before (to the best of this Examinants remembrance) to ruine this Family (meaning the said Master *Weeks* his Family.

*Joane How.*

*The Examination of Arabella the Wife of Thomas Moore of Plymouth, aforesaid Merchants, taken before the said Coronor on her Corporal Oath, the day and year last mentioned.*

He said Examinant saith, that the day that *Elizabeth* the wife of *William Weeks* died, or the day after, she being at the house of the said *William Weeks*, *Philip* the wife of *Richard Cary* wept, and wrung her hands, and said to this Examinant, Oh Mistris *Moore*, that ever she should go out of Doors to ruine this Family! (Meaning the said Master *Weeks* his Family.)

*Arabella Moore.*

*Marian Cookworthy* of *Plymouth* Spinster, being then sworn, deposeth the same.

*The Examination of Philip the Wife of Richard Cary of Plymouth, aforesaid Husbandman, taken before the said Coronor, the day and year aforesaid, last mentioned.*

**T**He said Examinant being demanded whether she were a Servant at Wages to *Mary Pengelley*, late of *Plymouth*, aforesaid Widow deceased, at the time of the death of *Elizabeth* the wife of *William Weeks*; she saith that she was then a Servant to the said Mistris *Pengelley* at Wages, and continued in the same Service until she was committed to Prison; she also saith, that when she was a Nurse unto the said Mistris *Pengelley*, she had Three Pound and Ten Shillings *per annum*, and that the same was continued to her ever since, and she believeth that there is Money now due to her.

Signum p<sup>r</sup>ædictæ, *Philip † Cary.*

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**T**He Witnesses having been Examined, their Depositions taken, they are all bound over to Prosecute our Malefactors at the next Assizes for the County of *Devon*, whose Mittimus is now Signed and Sealed, and they sent to the High Goal near the Castle of *Exon*.

Here they spend full Six Months, but what! In a serious and sad reflection upon their hainous and Crying sin: In the exercises of Repentance, Contrition, and Godliness: No, in nothing less than in the practice of such indispensable Duties.

In truth they came thither the Slaves and Vassals of the Devil, full of Ignorance, and unacquainted with God, and the things of God, they were got into a Prison, *the very Suburbs of Hell*, a place (to the Re-  
lators

lators knowledge ) a Seminary of all Villanies, Prophaneness, and Impieties; destitute of good Company, good Books, and the good means of Grace, and of all helps, saving their Affliction, that might lead them Heaven-ward. And it was very improbable, that under so great a want of Spiritual advantages, they should bethink themselves of Heaven and Eternity. Indeed they might and ought to have done it. But they were captivated by the Prince of Darkness, who had blinded the eyes of their understandings, and Seared their hearts as with an hot Iron, that they should not see, nor know, nor consider the things that belonged unto their Peace. Besides they were held in stronger Chains than those of Iron; their own iniquities had taken hold of them, and they were bound with the Cords of their sins.

Here they fed themselves, and are flattered also by their Companions in Ungodliness, with the fond and false hopes of escaping the Justice of man; and as for that of God, they never Dream of it, it enters not into their thoughts. Let them but escape the Gallows and get out of Goal, they imagine Hell may be avoided with less difficulty, and Heaven obtained with far more facility.

Thus *Camelion-like* they live upon the Air, or with *Ephraim* upon the East wind; or as *Esay's* Idolator they feed upon Ashes; a deceived heart hath turned them aside, that they cannot deliver their Souls, nor say, is there not a lie in our right hands? But in the depth of their Sencelessness and Security, they are surprized with a cold damp.

The Assizes are come, the Judges arrived, the Trumpets sound, and our wretched Prisoners are Summoned unto Judgment. Up they go unto the Bar with heavy hearts, though with undejected Countenances. They had some Figleave excuses to cover their shame,

and rather than want a Shift and Plea for themselves, they will add sin to sin, lyings and impudent denials. Alas! Poor Souls, this is not to lessen, but to aggravate your guilt, this doth not hide but discover it. You Cloath you selves with a Net, your Nakedness and filth is the more Apparent. Witnesses are examined, evidence is produced, the Malefactors are heard and permitted to speak for themselves, the Bill was found, and an Impartial Jury declares them Guilty, they are cast, Sentence is pronounced, and now being dead in Law, they Petition for a Transportation.

Here is the last Refuge of miserable Murderers; But Justice dispense.h no favors, they may be Transported to another world, not to another Land. Blood cries for Blood. Innocent Blood demandeth Vengeance. God hath said it, and the Righteous Law of *England* hath confirmed it; that he, who sheddeth mans Blood, by man shall his Blood be shed, a man that offers Violence to the blood of any person, shall flie to the Pit, let no man stay him.

Accordingly their Periorion is rejected, their Request is denied, they are bidden to prepare for death, all hopes of life here have left and forsaken them.

The Girl, as Guilty of Petty Treason and Murder, is Sentenced to be drawn on an Hurdle to the place where she shall be Executed, and there Burnt to death. A horrible death! An Emblem and lively Picture of Hell torments! Drawn as if dragged by Devils, Burnt alive, as if in that Lake of Fire and Brimstone already! Lord! what Rocks are these that do not rend and break to pieces at the hearing and thinking of it? Methinks the very Sentence should have struck her dead. There is so much of horror in it, that with Nabal her Heart should have died in her. Yet she lives under it. Lord! Let it be in mercy to her! Space is given her to escape the wrath of God, though  
 she:



she cannot the vengeance of Man. The Nurse must Hang till she be dead, a too gentle death for such a *Prodigy of Ungodliness*! She Pleads itily her Innocency, disowns all Guilt, takes no Shame, her Brow is Brass, she is Impudent, and hath an Whores Forehead. If ever there were a Daughter of Hell, this was one in her proper colors. No evidence shall convince her. Confess saith she! Then I shall Hang indeed, I deny the fact, none saw it, none knew it but the Girl, it may be that vile Person her Husband, had a Finger in it, but he is gone. Some will pity me, though none will believe me, none can help me. Yet though she must die, as sure as she was born, the Devil helps her to one Expedient, as she conceives that may save her Life. My Lord, I am Innocent, I am with Child, do not kill two Innocents. If I must die, let my Child live!

The Reverend Judge is too Righteous to punish the Innocent with the Guilty; ~~and~~ to destroy the Child for the Mothers fault. Hence a Midwife is commanded to attend the Court, a Jury of Matrons impannell'd, the Murderers is searched, and after their strictest Scrutiny and Inquest, they find her a Lyar, to have troubled the Court needlessly, she is not quick, as she would bear them in hand, if she have at all conceived.

Upon this they are returned to their Prisons, and now in sight of Hell. Others pity them, and tremble at their dismal State; but poor wretches, they have no Bowels for themselves, yea, without any gracious Sentiments, without any feeling apprehensions of their approaching misery.

*Plymouth* hath been the first Scene of this Tragedy, there had they committed their Murders, and upon the humble Petition of Master *Weeks*, Husband, and Father to the Murdered Persons, and concurrent Request

quest of the Grand Jury, His Lordship grants it to be the place of their Execution. This was a rare Spectacle, such a sight was never seen since the Foundations of that Town. Oh! that it might be the last.

In the Interval of their Sentence and Execution, several Divines visit them.

The Right Reverend Diocesan, out of his Religious care of their happiness, ordered two, who frequently attended on them, but with no success on the Nurses part. Other Ministers moved by Charity, and yearning at their misery, did concur to use their utmost endeavors to save them from Hell. Instructions, Exhortations, Prayers, Tears, dreadful denunciations of unsufferable torments with the damned, sweet and gracious promises in case of Confession, Repentance towards God, and Faith in our Lord Jesus are used and urged with the greatest Vehemency, and industry upon the Nurse; but they beat the Air, they Plow the Rock, they do her no good, their labor of love is lost, their Prayers return into their own bosoms.

The Relator having visited them several times while they were in the High Goal at Exon, thought it convenient to subjoin the substance and effect of his conferences with them. Possibly it may not be displeasing unto his Reader. Coming into the Prison early in the Morning, he had the Four condemned Persons brought unto him; and bespeaks them in these words, *Miserable Souls!* I am heartily sorry to see you in this place, and to find you in this Condition. You are here Judged of man, and you must die; but what also if you are Condemned of God, and must to Hell for ever? You are Sinners, are you not? You are Guilty of those Crimes for which Sentence is past upon you? Three had so much Ingenuity as with Weeping and Trembling to acknowledge it.

Alas!

Alas! Poor wretches, you are weeping because you have offended man, and brought your selves to destruction. Ah! what a mercy would it be, if you could weep unfeignedly for your offences against God, and because you have lost his Image and favor, which is the greatest Blessing, and deserved his wrath and Curse, which is the greatest misery.

What think you of Sin? Is it as sweet and pleasing to you now you must die for it, as when at first you did commit it? *Here they were silent and Confounded.* Ah! Now you see what it is, not to believe God speaking to you from his Word, and by his Ministers, you were told that sin would bring sorrow and shame, wrath and death, sooner or later. The Devil and your own corrupted heart, rose up against this Discovery of his will, and you made light and slight of it, and what have you got by it? All the Fruit of your sin is, that you are ashamed of it, and grieved for it; its wages is the loss of Earth, Life, and Heaven, and these you are expecting every moment. Man hath cast you off for your sins; you cannot stand before your earthly Judge: And if God shall cast you out of his blessed presence for ever among the Devils and the Damned Spirits, how would you be able to bear it? They being somewhat moved, he askt them, How think you to escape the dreadful wrath of God? What means have you to save your pretious Souls from Hell? What, First do you believe you have Souls to save, a being in your Body, that doth not, that cannore die with your Bodies? Do you believe there is a God, and Devil, a Heaven and Hell, and that all the wicked shall be turned into Hell, and that you, all of you shall be flung into it for your sins against God? At this they shrugd up their shoulders, and had nothing to answer, but their Repentance. Your Repentance, said I, what is that? *Why, our sorrow*

*sorrow for our sins, we would not commit them again, if they were now undone.* Yea indeed, so you say, and possibly think you would not; but you do not know the wickedness and deceitfulness of your own hearts, if you were now as heretofore, and under the same temptations. I know nothing to the contrary but that you would be Guilty of the same transgressions, of as bad, or worse.

Besides, suppose your Repentance were true and real, what amends is that unto God for the manifold dishonors you have done him? You have broken every command of God, you are Guilty of innumerable sins, your very birth and nature is horribly corrupted, and all your life long you have been Rebels against God, and you think to put off Gods wrath with your piteous Repentance, a late Repentance, and it may be no other than the very Reprobates have that are now in Hell.

Is this all the satisfaction you can make to God? *They knew no other*; Then it was told them, that God was a great and terrible God, that would not put up the affronts and wrongs had been done him, without satisfaction, that he would by no means acquit the Guilty. That they had sinned, and must die eternally, and if ever they were redeemed from Eternal wrath, they must make God full amends, and bring him a Ransome; and if they had none, nor knew where it was to be had, they must expect as soon as they died, to be damned for ever.

I asked of them in particular, who or what Jesus Christ was, and what it was he had done for them. To which there was this answer made, *they could not tell*. None that knows a Goall will conceive this a Fable. Hardly any but *Atheists*, and the most ignorant wretches in the whole County are clapt up there; and for one sin they brought with them into it, they carry away Cart-loads out of it. Our County Prisons being the Common Sinks of the Country, and a Shop  
wherein

wherein all impiety is soonest learned and attained.

Their ignorance of Christ, his Person, Nature, Offices and Undertakings for poor Souls, made me to aggravate their wickedness, and to tell them they had wretchedly mispent their time, and that now they were going out of the World, they must learn the Principles of Christian Religion, and I questioned whether they had any Repentance that was pleasing unto God, for they had no Faith, nor knowledge, even of the most necessary Truths, without which they could not be saved. And for my part I must not flatter you, you are nearer Hell than Heaven. Upon this there was a discourse made of Christ, adapted to their capacities, as also of his wonderful love and condescension in becoming man, and dying for sinners, and satisfying the Justice of God, and holding forth his death as the price of Redemption unto all Penitent believers; and that this was now offered unto them upon these terms of confessing and abhorring their sins, and themselves for their sins: and that if they came to God with a sense and feeling of the insupportable burden, of the horrid nature, and infinite number of their sins, and threw themselves at his feet prostrate before him, imploring his mercy for the passion of his dear Son, the Lord would be merciful to them, and he would not cast them off, but would pardon and forgive their hainous and grievous offences.

In the close of this conference, Master *Holmes* Chaplain to the High Sheriff came into the Chamber, and after some words with the Malefactors, we joyntly parted the Prisoners, I withdrawing into another Room with the Nurse and Maid, and having pressed them to a free & ingenious confession of their Guilt, the Girl with tears in her eyes gave me for substance the same confession, and not varying in a circumstance from that which at her first apprehension she had made unto the Major, and Justice of *Plymouth*. I adjured her in the name of the All-seeing

All-seeing and heart-searching God, who hated a Lye, and would cast all Lyars into the Lake of Fire and Brimstone for ever, to declare nothing but the Truth: That she had sinned enough already, and had been Guilty of two Murders, and if the Nurse were Innocent, she should not for a World accuse her, for if she did, the Lord might Damn her immediately.

To which she replied with Tears, *Sir, I am a lost Creature, I have no hopes in this World; I would not willingly Damn my Soul, by drawing upon me the Guilt of more Blood, I speak it as in the presence of God, I had not put in the Poyson into the Pottage, had not the Nurse bid me do it. And added, My Body is lost, but if the Lord would have pity upon my Soul, it is all that I desire.*

And the Nurse hath said, she should never confess, though she did Hang for it. That I might confess what I would, she would not confess any thing. Upon this I confronted her with Philip Cary, she obstinately denies all, stands stiffly to her Innocency, throws all upon the Girl; saith, Judge, Jury, and Witnesses, are all Guilty of her Innocent Blood, and she will lay it at their Doors. Whereupon, I desired the Maid to go in to Master Holmes, and dealt privately with this Vile woman, yet to give Glory unto God by confessing of her sin, and renouncing all commerce with Hell, that if she did hide her sin, and keep the Devils Counsel, she could never prosper. That it was in vain for her to think of concealing it, for God knew it, the World knew it, her Country condemned her for it, her own conscience, if she had any left in her, must needs accuse and condemn her. Possibly said I, you think of life, and feed your self with vain imaginations of escaping death, I told her they were foolish and groundless, that Justice would have its Course, that the whole World could not save her. That she  
was

was already dead in Law, and must be as certainly Executed, as she was already Condemned. That she stood upon the brink of the Pit, and was ready to drop down into the bottomless Gulph of Hell: That she might, if she would, escape it. God offered pardon, Life, Heaven and Salvation to her, provided she would but give glory to him by confessing her sin, and taking the shame thereof unto her self. That it was better to do it now than upon the Gallows. She had served the Devil long enough, too too long, and it was a miracle of mercy, if ever the Lord shewed mercy to her at last; but yet I would, and did assure her in his name, (as being his Ambassador, and sent with his Commission to reconcile her unto God, whom she had so hainously dishonored,) that if she would disclose all this cursed crime, who first contrived it, who managed it, and put her upon it, there was hopes. For the Lord was a merciful God unto unfeign'd Penitents, and compassionated her deplorable condition, and would bring her out of it. That she take care not to Rebel against his grace, nor to tear a pardon, that was offered her upon such easie terms, in pieces, nor to refuse Heaven, and all its joys and happiness.

*Alas! Sir, saith she, What will you have me say? I will tell you all I know of it. I am as free from this Crime, as the Child that is now Born. But the Maid did it. For she told me she was weary of her life by reason of her Mistress, who was such a Curst Old Woman, that there was no living with her, and that she was resolved to leave her Service, and go away with the Mountebanks, and that she told me she would fit her, and had bought the Rats-bane of the Mountebanks Boy or Man, with whom she was in Love.*

This was all I could get from her then, and not one Syllable of it true. I told her, she should beware of Lying, and false Witness bearing, and not let the Devil



Devil sit upon her heart and Tongue; and added, when you knew this Girl had an intent to make away her Mistris, why had not you discovered it? She said, *That indeed it was her fault, if it were a fault.* I told her, consent unto, and concealing of Murder, was intentional Murder before God and Man, and that she had a real hand in it. *She told me she had none at all, and could give me no other answer.*

Our secret conference being ended, I brought the Maid again unto her, who avowed her former Confession, disavowed all acquaintance with the Mountebanks Servant, never to have talked with him but once at the Conduit when she fetcht water; and maintained to her face, that this wicked woman the Nurse, did oftentimes perswade her to run away from her Mistress, and if she would have gone away the Saturday before the fact was committed, she would help her to a Riding Suit.

Unto this she made no reply.

Returning with them unto Master *Holmes*, he pressed upon them the evil of their sin, advised them to Repentance: and bespeaking the Nurse, *Philip Cary*, said he, there is a report and Suspicion of your having been unclean with your Master. At which she fell down upon her Knees in the midst of us, and imprecated most direfully upon her self, if he ever knew her to be a man or woman, more than by giving suck unto his Grand Child.

Having cleared her Master, but not confessing any other thing or sin, Master *Holmes* being desired by me, concluded this conference with Prayer, and we departed.

In the evening I returned again unto these Prisoners. And dealt with the Nurse to acknowledge her Crime, freely to unbosome her self unto me, that I might spread it before the Lord in Prayer, and intreat him

him for a broken heart, and a new Spirit for her.

And withdrawing from the Company that crowded on us into a private Chamber, I desired her for Gods sake, her poor Souls sake, (with tears in my eyes,) that she would yet leave sin before sin left her, that she would flee from that wrath to come, that she would bid defiance unto the Devil, who she saw had ruined her, and would Damn her everlastingly; that she would yet accept of grace and peace, and reconciliation with God; it was late indeed to return unto him, but not too late, how ever she must not thus dally with the Divine Majesty, to put him off with delays and lies. That she should not be afraid of shame, that it was the greatest shame and reproach unto her to have committed, and concealed this sin; but it would be a step to Honor and Eternal Glory to confess it, good men would then pity her, pray for her, and God would save her.

And added, that if she would not confess it publicly to the World, (which yet was her duty, and if ever the Lord gave her Repentance she would do it more freely, and in a more ample manner than I could desire,) she should at least confess it unto me, and I promised her upon the word of a Minister, that without her consent I would never divulge it: Or if she would not trust me with such an important secret, I advised her to single out some Godly Learned Minister, or some Judicious private Christian, to whom she might Communicate it, and have the benefit of their Assistance, Counsels, and Directions in order to her Salvation. That it was impossible for her to get to Heaven without it. Confession being a main and principal ingredient into Repentance.

To this she answered positively she would not, and as peremptorily, that it was enough to con-

fels to God, and why should she confess unto men?

I told her God required in publick, scandalous and crying Crimes, such as those whereof she was Guilty, and especially now the lot of God had attached her, and his holy righteous providence had condemned her, that she should confess, accuse, shame and condemn her self publickly. That otherwise she slandered most unworthily the Right Honorable Judge, and the whole Court; and endeavored to raise up a base and scandalous suspicion of them, as if they had maliciously took away her life.

To which she in plain terms said, *They had, she was Innocent, and they must answer for it unto God.*

I told her, I heard the Devil speaking with her tongue, and was afraid to stay with her any longer, least he should tear her in a Thousand pieces before me. I had known many hard-hearted Murderers this Thirteen years last past in this Goal, but never before met with the like: That I saw, she was resolved to be Damned, and go to Hell: And I was seriously perswaded, that since so many Ministers had been with her, and treated with her about everlasting life to no purpose, and that all my poor endeavors were unsuccessful, that God would never grant her Grace to repent, but that she was a Vessel of wrath, and preparing her self a pace for endless destruction.

At these words she began to weep, and wept bitterly, wringing her hands, crying, *Oh! Sir, What shall I do? Will you have me speak that which I do not know? I am Innocent.*

Well woman said I, if you be Innocent as to this Crime, tell me, are you not Guilty of some other Capital Crime deserving death? For though the Lord may

may suffer an Innocent person to undergo an unjust Sentence from men, yet if he have any Grace, he will own the Justice of God in mans injustice. It is rare, very rare indeed, that God the Wise and Righteous Governor of the World suffers the Innocent to be Condemned, and the Guilty absolved; but if he do, is there not a Cause for it? Were I in your Case, I would say unto the Lord, do not Condemn me, shew me wherefore thou contendest with me? Come, unrip your heart, and tell me what sins thou hast been Guilty of, that though you need no Repentance for this Murder for which as you say, you are unjustly Condemned, yet you may be holpen unto Repentance for them.

*Sir, I know no sin at all that I am Guilty of, is her reply. No Sir, none at all.*

Ah! poor wretch, Guilty of no sin? Is not thy nature depraved? Hath not thy life been debauched? How hast thou improved thy time here in Prison? In Prayers, Repentance, and preparation for death.

Still she answers, *No sin deserving death*: It may be she had committed some little sins as all others do, but for sins deserving death, she never had committed any.

I told her she was a perfect stranger to her own heart, that she was full of sin all over, but blind and could not see them; that her little sins were all damnable, and as she knew one drop of Poyson would kill as bad as a Spoonful, so one little sin without Repentance would as infallibly Damn her as the greatest; that for my part I did utterly despair of her Salvation, seeing the Devil to be so strong in her, that she was in the Gall of bitterness and bond of Iniquity, and feared that she would go to Hell with a lye in her mouth; she was now pleasing the Devil, and thought

she had found his Service so profitable and beneficial to her, that she was resolved to serve him to the last, and to hear the *Lord Thunder in her Ears, Go ! Thou Cursed Murderess into everlasting Fire, prepared for the Devil and his Angels for ever.*

At this she wept again, and told me she  
*\*Ignorant.* was a poor *\*Ingrate Soul.* But she hoped it would not be so bad with her as

I spake.

I told her it was my hearts desire it might not be so. I pittied her from my Soul. I labored for her everlasting welfare. I had no other design upon her than to pluck her out of the Jaws of Hell. That I had nothing but labor for my pains, and was afraid I should be a Witness at the last day against her for her refusal, her stubborn, wilful rejection of everlasting life.

That so her Brother had done before her, and would never repent, nor confess, till he was upon the Gallows ready to be turned over, and then out all came, when he could live no longer to the Devil, then he would go to God ; and God must be put off with the Devils leavings.

To which she rejoyned, that her Brother had made a Godly end ; and she was sure he was now in Heaven, and did wish she might make as good an End. *And said I, I pray God you may make a better !*

Now that the Curiosity of my Reader, who will inquire concerning her Brother, may be satisfied : I shall give an account of him briefly, craving pardon for amuseing him with this Digression. Take then his Confession, extracted from his own mouth, and signed and subscribed with his own hand at *Lanceston in Cornwall, April the Third, 1675.* Just as he was a turning over, for till then he wou'd make none.

*The Confession of John Codmore Condemned to be Executed, and Made by him at the Gallows.*

1. **H**E began to commit the sin of Theft first upon Pease and Apples.
2. The next thing he stole, was Figs from a Merchants Stall, unknown to the Owner.
3. Next he wronged his Father in giving away his Syder unknown to him, and by reason of perswasions of others. *And he Married against his Fathers consent.*
4. When he was with his Master *John Temple* of *Ta-merton* Parish, he took Money for Dying of Cloth and Stockings unknown to his said Master.
5. Next, when he was with *Robert Strong* of *Ply-mouth*, he there received Money for Dying of Cloth, Stockings, and Wool, unknown to his Master, which did belong unto his Master, and in his Service went into a Garden, and stole Goosberries and Cherries.
6. Next he stole from *Peter Slade* of *Tregony*, Fourteen Pounds of Wool, and also kept from him Dy-stuff which did belong unto him.
7. Next he stole from *Samuel Pentire* of *Tregony*, One piece of Sarge, who brought it to him to Dye, and never had the return of it more.
8. Next he stole from *John Cooling* of *Verrian*, a Yard and half of Sarge, and several Pounds of Wool.
9. Nex he stole from *John Bullock* of the same Parish, One piece of Sarge, who brought it to him to Die, and never had it more.
10. He stole from another person whose name he hath forgot, Two Yards and half of Sarge, which were bought to be Dyed, and severall pare of Stockings from several people, which they never had again.

11. He stole from *Henry Fellings* of *Tregony*, One piece of Sarge, who brought it to him to Dye, and never had the return of it more.

12. He stole from *Robert Strong* of *Plymouth*, Three Yards of Sarge, Two Yards of Cloth, and Four pair of Stockings, at another time Four Sticks of Brazil.

13. He stole from *William Weeks* of *Plymouth*, Seven Yards of Sarge.

14. He stole from a Widow woman of *Loo*, out of a Box that was in a Chamber wherein he lay, Eight Shillings and Six pence.

15. He stole from his Uncle *John Codmore*, a Dun Nag.

16. He stole out of *John Temples* House of *Tamerton*, Eight Yards of Linnen, and One pair of Stockings, and at another time stole from him Fourteen Yards of Sarge, Three Yards of Cloth, and Eleven pair of Stockings.

17. He stole from his Father, Money out of his Pockets at several times, and once Eighteen Shillings.

18. He stole from *Tryphena Channings* of *St. Stephens*, One Silver Thimble, and Two Yards and half of Sarge, and a mans Sarge Coat, for which he broke a Window.

19. He stole from *John Walter* of the said Parish, a white Mare, Bridle, Saddle, and Gambadoes.

20. He broke an House in *Pillington*, and stole from thence Five Silver Spoons, One Silver Thimble, and a Silver Whistle.

21. He stole from *Hugh Northam* of *Tamerton*, the Summ of Nine and thirty Pounds, Fifteen Shillings, and Ten Pence in Money, and One Scarf, Six Dozen and Four Silver Buttons, Twenty Gold Buttons, a shoulder Knot of Scarlet Ribband, and Four small Knots of the same, and some Silver Bobbin.

22. He



22. He confest he sold his Wife to a Millar, for Five pound on a Bill; half to be paid on Easter Munday, and the other half to be paid the Whitsun Munday after.

23. He stole from Hatherly Moore Two Steers, and sold them at Plymouth.

24. He brake the House of John Trapling of Pillington, and from thence stole meat drest.

25. He went into Thomas Malletts House of Gervance, at the top of the Chimney; and his Wife heard it, so he went out, and stole nothing.

26. He was also tempted to break the House of Tryphena Channings, if she had not changed her lodging Room, from the Chamber to the under Room; he had then intended to have stolen away her Box wherein her money lay.

27. He stole a Goose at Led in Pillington Parish.

28. He was also riding in St. Blasys, and saw Geese in the way, he struck one and killed it, and carried it away with him.

I certifie my offence, that all the world may know the effects of sin, and hereto I have set my hand, the day above written. And the Lord give me Repentance whilst it is time.

John Codmore.

**R** Eader this is a fair Catalogue! A goodly Bedroll! And a very sweet Penitent! And that I do not wrong his memory, give me leave to tell thee, that of all this money which he last stole from Mr. Northam (and it is credibly reported the Sum was double to what he confessed,) he never took

any care to restore one Farthing; nay, ordered a considerable Summ of it, I think Thirty Pound, to be put out for his Child; and gave order unto his wretched Brother in Law to go to *Loo*, and in that Chamber where he lay last, hanging to the Vallance of his Bed next to the Wall, he should find a Purse of Money, which accordingly he fetcht, but what is become of it is unknown.

However at the Execution of his wicked Sister, we may chance to hear some farther tale and tidings thereof. But for this fellow, he hath a Twelve month since received his Doom, and is gone unto his place, and there we leave him.

And now let us return Reader from our Digression, though I think we have not been much, nor long out of our way.

Finding no good success in my labors with the Nurse, I sent for the Maid to come unto me. Who being shut into the Chamber with me, I asked her what she did think would become of her pretious Soul; that it was better worth than a World, and it was a Thousand pitties that a Jewel of such inestimable worth and value should be lost for ever. That now it was in a very dangerous Estate, and ready to perish irrecoverably. That as she had by her envy, malice, Intigation, and Correspondence with the Devil Murdered her two Mistresses, so she also had Murdered her own Soul and Body: And that as they were dead and Buried, so would she also shortly die a very horrible death, and without wonderful mercy be swallowed up of everlasting wrath. That the Fire which was to consume her in *Plymouth* would be very painful, but the Fire of *Helkin* which she must live and lye for ever would be insupportable. That her many and mighty sins had brought her to this woful condition. And I added, *How will you get out of it?*

Poor

Poor wretch! She fell a trembling and weeping, and desired my help and direction, and she would labor to follow it.

Whereupon, my Bowels yearning on her, and mingling my tears with hers, I told her I was heartily glad to hear such words drop from her mouth, and through Gods blessing she would never want it.

Then I told her. *Anne*, do you sit down in some secret place, and review your life, and look over all your ways, and call your self to an account for all the sins that you can remember your self Guilty of; and consider chiefly that your heart and nature are desperately wicked, that there dwelleth in you nothing that is good, and that you cannot do any thing that is good, no not so much of your self as think a good thought, much less to Convert and turn your self to God. Then remember every one of the Ten Commandments, and how that you have transgressed against them, especially against the Sixth. *Thou shalt not kill*; and that for every one of these sins of yours, even for the least you have deserved to burn in Hell: Oh! Then how many Hells have you merited.

Besides, consider all the mercies of God bestowed upon you, as your *Life, Health, Liberty, Friends, Food*; and to live in a Land where the Gospel is preached, and the way to Heaven revealed and discovered, and yet how unworthily have you abused them to the dishonor of the Lord that gave them. But principally consider that all your sins have been committed against God the Father, that Created you, that gave you life and being, against God the Son Christ Jesus, who became man, and died for you.

*Anne*, said I, this makes your sin exceeding sinful; a very horrible sin, that Christ Jesus to save you from sin and Hell, died for you, was crucified and accursed  
for

for you, lost his heart blood for you, and underwent the torments of Hell for you, to keep and save you from them : And yet by every sin that you have been Guilty of, you have Crucified Christ afresh, you have stabbed him to the heart, drawn fresh blood from him. For not one of your sins can be pardoned without his blood, and you have been very prodigal of it, to spill, and despise, and trample it under Foot, which is Hellish ingratitude.

*Will you set home this meditation upon your Heart ?*

Finally, consider, that you have sinned against the Holy Spirit of God, who sanctified you in Baptism unto his Service ; and that quite contrary to the end and intent of God in Baptizing you, that you might repent, and renounce sin, you have wallowed in it all your daies, and grieved the good Spirit of God, and only gratified and served the Devil.

And having done this, do you throw your self not upon your knees, but flat upon your face, upon the earth before God, and think as if you were at the very mouth of Hell, and ready to be cast headlong into the torments of it ; that are endless, easeless, and remediless ; and then with showrs of tears, and with as much *Shame* and *Grief* as you can possibly confess all these sins unto God, and beg of God to give you Repentance unto life, to *Weep*, *Mourn*, and be confounded for them ; and never leave *Praying*, *Sighing*, and *Groaning* unto God in Prayer, till he do make your hard heart wax soft within you, and that you be chiefly abased and humbled, that you have sinned against God, who is your best Friend, Saviour, and alone Comforter.

Besides, do this at night upon your Bed, and be up early at this work, and desire the Lord that your late Repentance, may be a true Repentance.

Having

Having promised me, that she would take this course, we came out unto the other Prisoners. And speaking unto the Man condemned for coyning, I told him, and his Companion who stole a Mare, (but is since mercifully reprieved,) That God had said, *Thou shalt not steal*, and as he that Murdered by Gods Law deserved everlasting death in Hell, so by that same Law, did he that stole; that burning in Hell was a worse punishment than hanging upon a Gallows.

That it was a wickedness against the light of nature that they were guilty of: That the very Heathen who knew not God, punished it with as much severity as our Laws.

That they would not willingly have others so use them, to take away their goods from them:

That every Man had a Right, Title and Prerogative to the fruit of his own and honest Labors.

That it was a sin against the whole Land, and Nation to invade the Prerogatives of the King, such as coyning was, being inseparable from the Crown, and a most glorious Flower of it.

That he who would strike at the Royalties of the King, would never stick nor boggle to take away the Life of the King, which was such a piece of damnable impiety in it self and consequences, that none but an incarnate Devil would be guilty of.

That they should do well to seek the Face of God in time, and to wrestle mightily with him for Grace, Repentance, and Forgiveness, that so they might not perish everlastingly. Their time was short, their work great, it was no easie matter to get to Heaven.

That I had known many very holy, mortified, and godly Persons that had spent Threescore years in a Religious Life, and close walking with God, yet to  
be

be full of fears and doubts they should never get to Heaven. And that they had much more cause to work out their Salvation with fear and trembling.

And in the upshot told them, that if they would seriously and heartily embrace and follow these Counsels, if they would to day, whilst it is called to day, hearken to the Voice of God, and not harden their Hearts, there was hope for them in their latter end. For there was forgiveness with God that he might be feared, yea with the Lord there was mercy, and plentiful Redemption. Other Ministers coming in, I bad them farewell for the present.

**T**He next morning about Eight of the Clock, I visited them again, and found with them Mr. G. T. a worthy Minister of Exon, who gave me an account of the unsuccessfulness of his Labors, as to that wicked Woman the Nurse; and then in a very pathetic and devout prayer, most pertinent to their conditions, with great meltings of his own heart and affections, commended them unto the Lord.

When he was gone, I dealt again with the Nurse, but no more privately as heretofore; I urged her to repent of her horrid Murders, to acknowledg them, and take the shame of them to her self: That she must do it. God and Man, Heaven and Earth required it from her mouth.

She still asks me, *Sir, what will you have me confess an untruth unto you, a matter of which I am not Guilty?* I told her that none believed her, that it was a most improbable thing that those Persons who witnessed against her, some of them being to my knowledge persons fearing God, hating a lie, should ever accuse her falsely. They had no temptations to it, she never having wronged nor offended them, that as far as I knew, they were as much her Friends, as her Mistresses,

Mistresses, that there was neither profit, nor advantage, nor pleasure, nor honor accrewing to them in taking away her life, and they were too tender, and made more Conscience than so, to draw upon themselves the guilt of innocent Blood.

And finally, I told her, that she had \* swopt a Bargain with the Devil for secre- \* made cy to her own destruction, that all would out at last, as cunningly and closely as she did carry it, before Men and Angels; and said I, you are one of the most bloody Women, that ever came into this Goal, you are guilty of Two Murthers upon your Mistresses, guilty of a Third before God, having drawn in this poor Girl like a Devil, as you are, to joyn with you to ruin them and her self also, and though she suffered justly from Man, yet her Blood would be required from your hands by God, and then you must answer for the shortning of her days, and that destruction she and you have brought upon her self; So that she was drowned over and over in Blood-guiltiness: And I did as verily believe she would be in Hell, unless there were a very wonderful change wrought upon her, as that old Murderer her Father the Devil was.

These words extorted tears from her, but no confession, and she prayed me to have better thoughts and hopes of her. I told her, I wish I had some grounds for them, but I could have none, till I saw her Itony Heart rent and shivered to pieces, and her Bones broken under the sence of her Hellish wickedness, and she did not continue to reject the Counsels of God to her own destruction.

Upon this her Accusers, that unthought of, or unknown to me, were at the Door, being admitted, conferred with her; and I betook my self to the poor Penitent, the Maid.

This



This is a sad, too sad a Truth. After condemnation crowds of vulgar Persons throng in upon these Malefactors : The covetous Keepers for love of a piece of money letting them in, who by their loose, idle, and impertinent discourses, obstruct the success of Ministerial Labors. However this poor Maid assured me, that her thoughts had been upon my Counsels in the night, and she would make it her business to do it more effectually, and withal, added that she saw her self undone for ever.

To which I replied, No, she was nearer Heaven than she was aware of. That her sins were not too great for God to pardon. That she should remember Three Texts of Scripture that I would tell her.

First, *This is a true and faithful saying, worthy of her acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.* Yea Sir, (saith she,) I am the greatest sinner in Plymouth.

Secondly, *That whosoever comes unto Christ, that is, believes in Christ, he would in no wise cast out.* That for her to believe in and come to Christ, was no other than this ; That seeing her self by reason of sin to be a damned Wretch, she cast her self upon the everlasting mercies of God because of Christs death, with hope and expectation of them, and waiting for them.

And then Thirdly, *That the Blood of Christ cleanseth from all sins.*

And she should meditate and think upon these precious words of God, and resolve that she would live and die with them in her Heart. And if she did, and grieved unfeignedly for her sins, loathed them, and her self for them, my Soul for hers, she should never perish. For Jesus Christ was a most absolute and compleat Saviour, able and willing to save the worst of Mankind, that would be saved by him upon these

his

his Terms, and therefore would save her. Upon this she wept again.

Having comforted her, and done somewhat to bind up her wounds : I added, *Anne*, there are yet some other works for you ; you must die in Charity with the world, and crave pardon as from God, so from Man, especially from your Master whom you have so grievously wronged. You must also in particular forgive this bloody Woman the Nurse, that hath seduced you to this great sin, and to your perdition. Will you ? Can you do it ? If you do it not from your heart, God will never forgive you. *Sir*, saith she, *I will, I do it. And it should not grieve me if she lived, though I died only for this Fact. I forgive her, as I expect forgiveness from God.*

Then I added, She must beware of mispending her time, or loosing a moment of it ; she should take heed of vain thoughts, she must be much in private Prayer, and not be long, but short, short in Prayer, but often. She must hearken to all the good counsels of Gods Ministers that would come and visit her, and do them to the utmost. She should be as Spiritual, Holy, Religious, Humble, Serious, and Heavenly minded as possible. She should not take any great care of her Body, the less the better, as to eating, drinking, or sleep : Her whole thoughts and care should be spent about her Soul, and its salvation.

And to conclude, *Anne* said I, it is a hard work to die at any time, but for one in thy condition very hard indeed. But however, once thy peace is made with God, and thou hast repented of thy sin, and thrown thy poor Soul upon Sovereign mercy in the Blood of Jesus, never fear death. Take it humbly, patiently, and submissively. Bear the indignation of the Lord because thou hast sinned, accept of the punishment of thine iniquity, yea be thankful unto God, that thou mayest

mayest be Burnt here and not hereafter. I hope the Lord will make thy death easie, short, and comfortable. Thou art yet a stranger to the joys of Gods Salvation, and to the comforts of his Holy Spirit : But it may be the Lord will give them to thee in thy bitter torments, and then thou wilt scarce feel them ; or if he shall detain them from thee, yet his Grace is sufficient for thee ; believe in the Lord Jesus, and thou shalt be saved.

And finishing my discourse with her, she asked whether she should not see me again, especially when she was to suffer, for she earnestly requested my help, my assistance to her in that hour.

I promised, if it could be obtained, she should have it.

Being now returned to the rest of the Malefactors, I spake something of the Glories of that other World, where truly Penitent and believing sinners were a going, what an unspeakable happiness God had prepared for them, and what wonderful rich grace this was on Gods part, that he should promise and tender it unto them. Two of whom I hope were broken hearted, though they wanted much knowledge, and much of that Compunction that they ought to have ; that if they would endeavor after more Grace, God, who was the God of all Grace, would give liberally unto them, and never upbraid them with their past ungodliness.

That the promises were not made so much unto the measure and degree of Grace, as to the nature and Truth of Grace : That a Grain of Gold was as truly Gold, as an heap or Mountain ; That the Lord was no respecter of Persons, but an Universal, a Common Saviour : That he despised not the day of small things, *He would not quench the smoking Flax, nor break the bruised Reed,* nor cast off any self-confounded, and self-

self-condemned wretches! That whatever their sins had been, they should beware of doubting or despairing of Gods mercies. Their despair of Salvation being a greater sin than Murder or High Treason. That I was not ignorant of Satans devices, no stranger to his Wiles and Stratagems, who when he could keep them no longer in Chains of darkness and Impenitency, would put Souls upon Over-doing in Repentance, and overwhelm them with horrors.

They should look to this and believe it, live and die upon it, that Christ Jesus was more willing to save them, than they were to be saved by him, that though they were to die shameful and painful deaths, you to be Hanged; and you to be Burnt. Yet here was a comfortable meditation, it was as easie going to Heaven from the Stake and Gallows, as from their Beds; and when their Souls were departing out of their Bodies, Gods Holy Angels would convey them into Paradise.

At this good news my Two Penitents wept; and I hope Tears of Joy.

And turning my self unto the Nurse, Woman, said I, it is the very grief of my Soul, and makes my heart bleed within me, that not one Syllable or tittle of these good words of Gods gracious promises belongs to thee. *This is the Childrens Bread, it must not be given unto Dogs and Devils.*

Having finished my discourse, I gathered up the particulars, and spread them before the Lord in Prayer, begging grace and glory for them: And that his Divine Majesty would yet mollifie that Adamant before him, and take away the heart of stone, and give an heart of flesh, and open the Brazen Doors that this Captive of Hell might go forth, and give glory to him by a full and ingenious Confession, and find mercy ere she went hence, and should be seen no more.

E

Taking

Taking my leave of them, hoping another day to see them in Heaven, I departed the Chamber. As I was going out the Nurse pulls me by the Coat, desiring private conference with me.

This very much surprized me, conceiving that she began to relent, and that Satan was a falling.

But I was miserably mistaken, when with Tears in her eyes she intreated me to deal effectually with the Maid, to declare who set her upon it to accuse her, that she might know them that contrived her death.

I told her, I had already; and in Three conferences could never find her to vary one tittle. That I saw the Maid ingenious and Penitent, but had not the least token of true Repentance from her; That she was a Brazen Impudent Hypocrite, thus to dissemble with God and Man, to pretend Innocency, when her own Conscience convinces her of the Guilt of so much blood. That she should not deceive herself, God would not be mocked, as she had Sown so she should Reap. She kept the Devils Counsel, and to the Devil she would go. I had spent my time and Spirits for the good of her Soul, but I saw no good issue thereof; and therefore look to it Woman, Look to it, that this do not make thy Hell hotter than Ordinary.

And then added one word, Prethee tell me, whether thou hast no sin at all upon thy Spirit, that troubles thee?

No, Sir, none at all I thank God. I never wronged any one in my life. I never hurt my Mistress, nor took a Needle of Thread from her.

I asked her farther. Whether she had not the Gold which her Brother stole from Master Northam.

She said No.

I told her my Intelligence came from her own Father, who avowed that her Brother gave it her in a Paper to take to his Child, and that she took it indeed to the Child, but then immediately took it from him again.

All which she stiffly denies, maintaining she never saw nor knew of One Farthing of that Money, either Gold or Silver : That her Brother was too wise to intrust it to her a poor Woman for his Child, who had a Child of her own. But this is downright Lying and equivocation, as you will hear at the day of her Execution.

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*Coming down in the Court of the Jail, the Prisoners flock about me, to whom I addressed my self in short,*

**S**ome Thirteen years ago in my first Imprisonment, I was confined unto this place, but blessed be God for no evil that I had done, unless to work in my place and calling be an evil. However, I learnt, from that day to this, to compassionate all Prisoners. And the mercies (being a stranger and Prisoner, I found by the good Providence of my God, in this House,) have made me pay yearly some Vows and Thank-offerings to him within these Walls. That I would leave something with them, which should be better than Money, if they would accept it.

Some of you are now Reprieved, others Burnt in the Hand and to be discharged : Take heed, Sin no more, lest a worse thing befall you. If you do not go out of a Prison new Men, and new Creatures, your old sins will return again upon you, and the Devil that brought you hither, will enter once more into

you with Seven worse Devils; and your latter end will be worse than your beginning. If you do not mend your Lives, avoid and abhor your former sins, obey, serve, and fear God, labor diligently in your callings, keep your Church, and wait upon Gods Holy Ordinances: If you do not leave all your wicked Company, and wicked Courses, 'ile assure you, God will never bless you, you do but get loose from a Prison in Earth, to be clapt up at last everlasting Prisoners with the Devil in his Gaol of Hell.

Whilst my affairs called me Home-wards, it pleased God to stir up the Hearts of many Ministers in the City of *Exon* to visit these Prisoners, and to Prosecute that good work which was begun in them.

I am sorry that no Memorials of their Pious Labors, and Divine Discourses are fallen into my Hands, that might have enricht the Soul of my Reader, and been an embellishment to this course Paper.

Something occurred in Two Letters, which ( craving pardon of my worthy Friends for inserting it without their Privity, ) I here offer to the World.

**I** Have yours of the Nine and twentieth instant, and immediately made it my work to inquire after the Ministers which visited the Poor Prisoners Condemned for Poysoning *Mistrix Weeks*, &c. And after my best Inquiry, can only learn in the General, that several have been with them, and that the Girl seems more Penitent than the Nurse, who stily denies the Fact. I do not hear that either the one or the other have been absolved or received the Sacrament. Master Treasurer-Hall was Ordinary, but I have not spoken with him. My affairs and business ( which called me out of Town ) would not permit me to see them till this day. I tarried an hour  
and



and half at least with them, and upon my entring into the Room, where the poor wretches were kept, I found the young Girl with a Bible, and another Prisoner with a Book. ( I presume reading to them, for he told me he did use to do so. ) Directing my self to them both, I did the best I could to represent their sad condition, and the demerits of their sins, especially of that horrid one, for which they were Condemned.

The Girl seemed somewhat sensible ; but I saw no relenting in the Nurse, which made me afterward direct my discourse chiefly unto her. But after all I could say, I perceived it had little effect upon her ; which made me tell her at my departure, that I was sorry, I had not the least word of Comfort for her. But however, I told her, I did hope my discourse would prevail with her for a Confession, if so, I should be very glad of it, and upon any other notice from her, would readily come to her, though it were at midnight.

She seemed most sensible of these last words, and as I think, told me ( for she spake low ) that she would Consider of it.

I am Sir,

Exon March  
27. 1676.

Your Brother  
and Servant,

From another I had this:

Dear Sir,

**A**LL the times I was with them, I could discern no great alteration in any one of them, the Nurse still refusing to confess any thing, and the Girl indeed uttering some good expressions, but I could not discern that they proceeded from any great sence within, or were accompanied with any affection. I hope God may have succeeded your endeavors there with them, better than be hath ours here. Mr. D. was with them thrice since I was, but could do no great good upon them, nor discern any thing in them: Yet I have heard the Nurse should desire to speak with him again, but what purpose I know not. 'Tis reported she should say, She knew she should be Damned, but not for this Crime.

Sir,

Exon March  
30, 1676.

Yours to love and serve  
you in our Lord Jesus.

What

What ever the effect and Fruit of their labors was, she gave them this ensuing Confession, which one of those Reverend Ministers, that panted after her Souls Salvation, took from her mouth, and hath Cloathed it in these words.

The Ingenious and true Confession of *Anne Evans*, concerning the horrid and cruel Murder of *Elizabeth Weeks*, and *Mary Pengelley*.

**E**Nvy being once at the height, is put in Execution with a Witness. This Nurse having by some means caused her Husband to receive words from her Mistress, he was pleased to be very angry with his Wife for the same, and withal threatens her to leave her. And departed for a Fortnights time; whereupon began an hatching of this Barbarous action by the said Nurse, saying she would fit her for it; for she her Mistress was the cause of her Husbands going from her, (as she said) and endeavored to put it in practise with perswading the said Anne Evans to go to Master Mathews the Apothecary for Ratsbane, telling her she should ask it for the poysoning of Rats and Mice, saying, it will do her work in as short a time as one might go to the Gate and back again, and then they should live as merry as the days were long, when the old Devil was gone. Saying, she knew one who was poysoned in as little time with it and some Cream.

Whereupon like a true and Faithful Servant, the said Anne Evans refuseth and rejects the said sayings, and would by no means do it.

Here we must stop a while, and give you to understand how much this poor Creature lived in fear of the Nurse, and by that means neglected the discovery of it to the destroying of her Body, but we hope not to the destroying

of her Soul. For there is mercy with the Lord, that he may be Feared.

Now the Devil having once got hold on her Heart, neglects no opportunities, but puts her on it with great subtilties and invention: The Nurse laying, as it is supposed by all circumstances, a clean Paper twisted at both ends with Poyson in it in the path of the Garden; knowing that this Anne Evans was to go forth to gather Herbs to put into the Pot, (according to her Mistresses command,) she finds the Paper lying in her way, which she took up, and brought in, and shews it to this Nurse again, asking her what it was, who pretended she knew not, and with all bidding her put it out of her hand, the Nurse eyed her where she lay'd it, which was in the Kitchen on a shelf.

Going afterward to the Conduit for Water, at her return it came into her mind, to look on that thing once more, which she had taken up in the Garden, and it was gone off from the shelf; which no body else could take but the said Nurse, for it was at Eight of the Clock at night, and no body there but she.

Then the said Anne Evans saw her grinding it on the Harsh with Two Files, and demanding her what she was doing, she cryed Peace! we shall have brave sport, if you will but put this into the old Womans Dish. She through her enticements and strong perswasions, not knowing what it was, or that the end of it would be death, being not willing to have her displeasure. For she lived in great fear of offending the Nurse, because she was in great favor with the young Mistress, thinking that if she did not consent to her request she should fare the worse for it.

And further the said Anne Evans doth testify that the same Sunday she was sent for some drink, which she brought to the Nurse, and the Nurse did Warm it, and put a bit of Bread into it, and drank up a good draught  
of

of it, and filled it up again afterward with other drink; in which she had steeped some of that Powder all night, and gave it to the old Mistriss to drink.

*Here is a Confession Harmonical with that she made formerly, she varied nothing from first to last in it. So that as the Serpent drew in Eve, in like manner did this wicked Nurse beguile this poor Maid into the transgression.*

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**O**N Wednesday the 29. of March, they left Exon, and were brought on Horseback to Plymouth in order to their execution.

At the Bridg end, as they were coming out of the City, that vile Woman was heard to say unto the Hangman boastingly, *That she had known many Men in her life, and used several other obscene expressions, that I will not soil my Paper, nor make my Reader blush at the Relation of them.*

In their journey, the Girl was very pensive, cared for little or no refreshment, and at the last place where they baited, being desired to take some sustenance; she replied, *There was other work for her than to eat or drink, she had a Soul to save, would look wholly after that, and no more care for her Body; which should neither eat, nor drink more in this world.*

The Nurse was of a far different temper and deportment, far from seriousness, or thoughts of Death and Eternity; The Executioner was her Husband, and if he had not defiled her, they are both abominably wronged.

Now they return again to Plymouth. At their entrance they are attended by Thousands of People. Persons of all Age and Quality ran to meet them. They

They are gazed at as so many Monsters! Every one passeth his censure on them; some with bowels of pitty on the poor Girl, scarce any one hath Charity for the Nurse. They went from this Town with their sin, and under guilt: They return unto it with shame, and sorrow, and under wrath.

Being conducted unto their Chamber, the Reverend and Learned Ministers of *Plymouth*, Dr. *Ashon*, Mr. *Collings*, and Mr. *Read* visits them, and discourse with them, but the Throng of Spectators was so great, that for the present much good could not be done by them. Yet so strong a flame of divine love toward the Souls of these condemned wretches was kindled in the hearts of those grave Divines, that they return again unto them after Ten, and though late at night, yet spent a considerable space of time in Religious conferences with them, and muster up all their arguments to induce that obstinate sinner the Nurse to confess, and forsake the Devil, and to accept of Gods tender mercies. But the flinty Rock will sooner gush out with Waters, and the Adamant be broken to pieces by the Hammer, than her unmoveable Soul utter forth one Syllable of guilt. Heart-work, is hard work. None but the Divine and Omnipotent Arm can unlock it's Doors, or break its Bars in pieces.

With the Maid they had no difficulty, she owneth, and confesseth all. Her desires are for mercy at the hands of God, acknowledging she deserved and expected none from Men.

They conclude their charitable Visit with seeking God, the Reverend Doctor praying most fervently for them.

I also visited them again, and renewed my assaults and batteries against this strong hold of the Devil; but she resists, stands out against God, and all his Counsels;

Counsels ; she resolves from first to last, whatever parleys she hath with Heaven, let the Lord humble himself never so much unto so base a Murderer, she may treat with him, but unless she can obtain her own Terms, her own Articles and Conditions, she will not surrender. Still she hideth her sin, as *Adam* ; still concealeth she the secret of Hell, as if she had been sworn Privy Counsellor unto the Devil. She will sooner bite out her Tongue, and spit it out of her Mouth, or seal up the door of her Lips, than let the depositum of Satan have vent, and see the Sun. So that I could sigh unto my self as that *German Philip*, *The old Satan is too hard for young Melancthon*.

It was high time to leave her, upon whom no good impressions could be wrought.

I then berook my self to the poor Penitent, and asking her how she did, How it went with her Soul ? She answers me, *Never was a poor Creature so cheated out of her life : But I forgive the Nurse from my Heart. And Sir, Though my sins are many, yet Gods mercies are more ; and if Christ hath not merits enough to save me, I will be contented to be damned eternally.*

And afterward inquiring of her into the grounds and reasons of this her confidence, she told me, *She saw her sin, she was unfeignedly sorry for it, and not only that it was committed against her Mistress, and had ruined them, and her self here ; but chiefly this grieved her, that she had thereby dishonored God her Heavenly Father, who had made her, and Jesus Christ who had died for her, and God the Holy Ghost, who had sanctified her to become his Servant. That however, she would not despaire of mercy. For the Thief upon the Cross found mercy from our Saviour at the last hour, and I Question not, that he my Saviour hath mercy for me.*

Reader, I give thee her very words, neither adding to them, nor subtracting from them ; and if they do  
not



Do not melt thee in reading, I must assure thee they did me in hearing them.

Her Sisters being come to her weeping and crying, she was desired to speak to them, and urged because her time was short, she answered, *My time is short indeed, and I am drawing near unto Eternity, but I hope in God to an Eternity of Happiness.*

My great work now was to settle her Spirit, and to corroborate her Soul against the horrors of her death; and told her after many other discourses, *Anne*, thou art happier than many here, for I hope before Twenty four hours be past, thou wilt be in Heaven. Hold fast thy hope and confidence in Gods mercy, which shal have a good recompence of Reward. No matter for thy punishment, since thou hast a pardon.

*Yea Sir, saith she, I believe, and receive this true and faithful saying, worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.*

Having got a little silence, (and very little indeed it was, the noise and tumult of the people ever and anon drowning my voice,) I prayed with these Malefactors, and wished them a good Night.

But sleep they did not. Every hour increaseth their fears.

The day of their Execution is now come, and early in the morning I gave them another visit, comforted and confirmed the poor Maid, who desired me not to leave her at her sufferings, and dealt again with the Nurse, though to as little purpose as formerly, and then sought God by Prayer in their behalf.

That duty finished, Turning my discourse to the Maid, *Anne*, said I, Thy time flies away, thy end is very near, take off thy heart wholly from the world. Be dead unto thy Relations, tell them, the best service and kindness they can do thee is not to see thee, but pray for thee, and let all thy thoughts and desires be

be unto God, to be at home with him : long now to be in Heaven and Glory, turn thy Face to the Wall, since thou hast no private Room, and power out thy Soul before the Lord, and wait, yea wait earnestly for his Salvation.

Do not fear the Fire, God will carry thee thorough it, it can only hurt thy Body, it shall not singe thy Soul. Though thy Flesh and thy Bones be consumed, thou wilt have many Mourners, and God, I hope will gather thine Ashes, and grant thee a Glorious *Resurrection*. I want words to tell thee what the Joys of Heaven are, but thou wilt see, and feel, and taste, and enjoy them very shortly. I hope this day thou wilt be with the Lord, and all his blessed Saints, and glorious Angels in Paradise. She said, *Amen*.

Notwithstanding my ill success and many repulses hitherto, yet I would not leave the Nurse. I reasoned still with my self, who knoweth but that Grace may be given, and Satan may loose his hold fast, and the *Prey may be taken out of the Paws of the spoiler, out of the jaws of the Devourer ?*

Satan hath fallen as a flash of lightning before the Miniltry of Gods Holy word, God hath him in a Chain, and though she hath not listened to the voice of former admonitions, it may be she shall now unto the last.

Addressing my self, therefore once again unto her, I told her, Nurse, this is the last conference that ever I will have with thee on Earth about thy Soul, and nothing but my real sence of its worth, and lothness that it should be lost for ever, would ever have ingaged me to it. That I got nothing but trouble, grief, and loss of time thus to wait upon her, and not to be able to do good. I knew indeed my reward was with the Lord, and my work with my God, but yet I demanded this poor satisfaction of her now at parting,  
that

that she should not send me away with the sad thoughts of her damnation.

To which she very civilly replied, *Sir, I thank you for all your love to my Soul. I believe that what you have done and spoken, hath been in order to my Eternal good.*

Well then, I added, shall you and I have a little private discourse together? She agreed. Desiring therefore the people to withdraw at a distance, I askt her in her Ear whether she were Guilty or not.

*Sir, (saith she,) I will tell you all I know——* Then stopt, at length she repeats again. *I will tell you all I know——* And then stops.

Whereupon I told her, Nurse, the Devil is leaving thee, God is coming in with mercy, do not now at the last hour refuse it, tell me what you know of this business, and I assure thee upon the word of a Minister; that without thy consent I will not disclose it. Do not fear shame, shame the Devil, and give Glory to God.

*Sir, I confess, I did put the Spider into the Cup; and bad the Girl to squar it abroad; but it was a Foolish and vain word, I never intended any more hurt to my Mistress, than I do to my own Soul.*

I believe she spake the truth, for she never intended good to her Soul. Just like Doctor Lopez the Jew, who being convented before the Privy Council, for attempting to Poyson Queen Elizabeth, told their Honors, *That he loved the Queen better than he loved Christ. Tea,* (said a Noble Lord, *thou tellest the truth, for thou art a Jew, and lovest both a like.)*

*And Sir, I knew that this wicked Maid had an intent to make away her Mistress, and that she did it; but I was loth to discover, and now I must suffer for her fault. I told her no; it was for her own; and*  
*she*

she did not yet confess any thing to the purpose; all this I knew before, you must tell me as to your own hand and Guilt in this Murder. *None ! None at all Sir*, that is her answer.

But Nurse, did you not tell such a Minister that visited you in Goal, that you would consider what he spoke unto you? at this she changed countenance, paled and redded once and again, minced, equivocated, and faltered in her expressions; but taking her in all her Evasions, she could not deny she had promised him; and had considered of it, *yet knew no guilt by herself worthy of death.*

Getting no ground here, I askt her concerning the Gold, her Brother took her for his Child, she told me she never had any from him. Why then did you speak to Master *W.* to look after your Money, if you never had any, and be such a Poor Woman?

*Sir, I will without any dissimulation tell you all the Truth. My Brother acquainted me that there was Ten Pound in a Purse hanging between the Vallance and the Wall of his Bed-Chamber in Loo: Whereupon my Husband got an Horse in Plymouth, Rode thither and brought it to me. So that I never had any of my Brother, but my Husband had.*

Well, Nurse, this may be as you say, though undoubtedly there was more; but how have you disposed of it? She replied, *It is put out for my Child.* I told her this is a very horrid Theft, the healer was as bad in the sight of God as the stealer; that without Restitution there was no Remission: That unless she took some course for its being restored, she could never be saved: That God would never bless it unto her Child: Yea, the very contrary, for it would be a snare and a curse unto her, and an occasion of destruction unto her, otherwise, innocent Child.

And recollecting all my former discourses and arguments

guments to her, I pressed with all possible earnestness and importunity, not willfully to precipitate her self into Hell. That there were now but a few Sands in her Glass, a few breaths in her body, a few minutes in her time, that she should not play the Fool any longer, love the Devil, and hate God. The Devil had already undone her, yet the Lord was willing to save her. He sent me once again upon that errand, but if she were resolved to adhere unto her grand Enemy, and utterly forsake the Lord her best Friend, I was heartily sorry for her, I foresaw she must *Burn in Hell Everlastingly*. That in the day of Judgment, I should be a witness against her, and it would be a fearful thing, that God Almighty should tell her; did not I send Minister upon Minister to Convert, reconcile and save thee? Did not this and that come unto thee, Woe and intreat thee with tears in their eyes, with fair and gentle, with terrible and amazing words to confess and give Glory to me, but thou wouldst not?

Ah! Nurse! Nurse! What will you say unto the Lord then? She wept; and I wept for Company.

But recovering my self, Woman said I, do not flatter thy self with false hopes of Life. For I fear thou keepest the Devils Counsel upon that account, Thou must die. All the world cannot save thee. Ere three hours be spent and gone, thou must be led unto the Gallows, and thence into Eternity. Oh! Hell! Hell! Hell! Woman is a place and state of unspeakable, of unsufferable horror and torment: Yet, Flee! Flee! Flee from it! Or thou art undone for ever.

I now Love, Pitty, Intreat, and Pray for thee: But if thou wilt be a Reprobate, a cast away, I take God to witness, I have done my duty, my utmost to  
saye

save thee, Lord, said I, lifting up my Eyes and Hands to Heaven, I am free of the ruin of this Woman. Let her Blood, and Damnation lie upon her own Head !

And Nurse, It is a very fearful thing to fall into the hands of the living God. The God to whom thou art going, is a consuming Fire. Ah ! Who can abide his anger ? Who can stand before his indignation ? None will compassionate thee at thy death. And in the day of Judgment, thou wilt be an abhorrency to all.

All this wrought nothing upon her besides tears ; Still she avows her innocence ; and had I not had unquestionable evidence of her guilt, possibly I might have been perswaded she was accused and condemned unjustly.

After this I sat down, and Mr. *Collings*, the Reverend Minister of *Charles Church* coming in, he reasoned with her for a long time, as also my worthy Friend Mr. *Sh.* But a Marble Quarry affords no Water, nor her stony Heart one penitential Tear. At length all their pains being useless, ineffectual, and unsuccessful, we resolved to try the Lord once more by Prayer, and see whether any mercy might be got out of Heaven for her.

Mr. *Collings* was our Mouth to God. The condemned Persons were upon their knees. Duty ended, I departed, and never spake more with her, till she was upon the Ladder.

**A**ND now she is waited on to the Gallows. The Streets are crowded. The Major, Magistrates, and under Sheriff can hardly pass for the throngs.

The poor Maid is drawn on the Hurdle. The posture she lay in was on her left side, her Face in her Bosom,

Bosom, her Bible under her Arm, seeming like one dead, rather than alive.

At length we are come, though slowly to the place of Execution. *Plimouth* was then naked of Inhabitants, the Town was easie to be taken, and the Houses to be plundered, if an Enemy had been at hand to have done it. *Cat downe*, the *Lambhey*, *Cittadel*, *Turn-Chappel*, and *Cat-Water* are prest with multitudes. Some computed their number Twenty thousand. But Commanders, who at lived in Wars, and seen great Armies, and therefore the most competent Judges in this case, estimated them at one half. I write within compass.

The Maid being nailed to her Stake, and the Iron Hoop about her, and the Nurse mounted upon the Ladder, she desires that this Relator might now Pray with her.

But it being thought requisite that the established Order of the Church should be observed, the Common Prayers were first Commanded. Which having been read Audably, and with great Devotion from the By-standers. The 51. *Psalm* according to the Girls request was sung : Who ( it was very observable, ) joyned with the People, singing also herself.

Now she being questioned about her offence owns every particular thereof, it having been propounded to her in particulars. Owneth that the Nurse bad her put it in ; Only denieth the Deposition of *Scannels* Wife, professing that she cannot remember it : Professeth her hearty and unfeigned sorrow for her sin, not only because it had ruined her Mistresses and her self ; but principally, and especially because it was an high dishonor to God, Father, Son, and Spirit, that it made her unworthy of his Favor and Blessing ; yet she professed her Faith and Hope of Salvation, through  
the



the alone Merits of the Lord Jesus, Into whose hands she now commended her self; and desired to forgive all the World, and that Bloody Woman the Nurse, who had drawn her into destruction; and added, that she submitted patiently to her death; because she had deserved it. And said, it was her wish, that all others would take warning by her Example; and taking this Relator by the hand, *sir*, saith she, *will you not pray with me? Did you not promise me you would?* And craving it with Tears, it was readily accorded.

Silence being commanded, and every Person composed, there was this following Prayer conceived, and poured before the Lord in her behalf.

**M**ost Holy Lord God! The Righteous Judge of the whole World! Just in all thy Ways, and Holy in all thy Works! The great and terrible God! a consuming Fire, and everlasting burnings! How can such sinful chaff, and stubble as we are stand before thee? We must needs in a Moment be reduced unto Ashes, if thou hast not pity on us. But blessed be thy Name, thou art a God of wonderful Love and Mercies. Thou hast so loved the World as to give thine only begotten Son to the death for us, that we believing in him should not perish but have everlasting life.

We are greater Sinners than the Apostate Angels, and yet have greater Mercies afforded us, though they are better capacited to serve God than our selves, and never sinned against thee but once, yet thou didst utterly reject them, never gavest a Christ to them, nor to die for them; whereas thou hast bestowed him on us the most unworthy Persons, Sons and Daughters of sinful Adam, who have never ceased sinning against thee.

We are all Sinners by Nature, and from our Youth upward. We were conceived in sin, and born in iniquity. Our Infancy, our Youth, and riper years have been all

spent in the drudgery of sin. We have broken all the Commandments of our God in heart, thought, word, and deed; sinned against the Law, and against the Gospel; against all the means used by our God to reclaim, and to reform us. We have despised the best of Mercies, and deserved the worst of Judgments, yea to be burnt up with unquenchable flames, as this poor, wretched Malefactor is now ready to be with those that are temporal. But hitherto thou hast spared and reprieved us, and given us space for Repentance, and waitest to be gracious to us, and biddest us, seek thee O our God, whilest thou mayest be found; and call upon thee whilest thou art near, to forsake our ungodliness, and to forego all our wickedness, and thou wouldest abundantly pardon; yea thou art so gracious, as to bid and incourage us to Pray for others, with promises of Audience and Acceptance.

This emboldens us to make our addresses to thee for this poor condemned Creature, ready to be executed. We confess for her, and she doth acknowledg for her self, Lord! her great and grievous offences, that she hath been a Rebel against thee all her days, lived in sin, neglected duty, neglected getting the saving knowledg of God, and acquaintance with thee; that she hath not hearkened to the voice of God speaking from his holy Word unto her; but listned readily unto the Temptations and Suggestions of the Devil, a Murderer from the beginning, and by whose enticements she hath embrewed her hands in Blood, in the guilt of innocent Blood of her Relation and Superiors, which crys to Heaven for vengeance against her. Lord! she cannot stand before the Justice of Men. Ah! how unable is she to subsist at the Bar of God? Man hath justly condemned her, and the Lord might justly damn her, and that to all Eternity. The wages of her sin is death, death Temporal, and Eternal.

But Lord! though she is miserable, thou art merciful; though she is full of sins, thou art full of pardons; though  
she

she is helpless in her self, yet in thee, Lord, is she not hopeless. Blessed be God that hath opened a Door of hope for her in the Resurrection of Christ Jesus, who was delivered to the death for her sins, and rose again from the dead, that she might be justified. Thy Free gift in Christ Jesus is Eternal Life. Oh! How sweet is thy mercy?

Suffer us, Blessed Father! In all humility to plead with thee in her behalf. Oh, That thou wouldst be gracious to her! She is thy Creature, the work of thine hands, do not destroy her! She is the purchase of thy Sons blood, Oh, Let him not loose her! Christ died for her, Oh, Let him not die in vain for her! Therefore save her! Her sins are many, but thy mercies are infinitely more, her sins are Bloody, Crimson, Scarlet, and crying sins, but the blood of Jesus cleanseth from all sins. Blood-shed by her cryeth down Vengeance on her. But yet, dear Lord! Hear! Oh hear the lowder outcries of thy Sons blood for her! She is, if ever any, an object worthy of pity, not from any worth in her, but because of her misery. If God do not help her, who will? Who can? Men and Angels cannot save her, but Jesus Christ can. He is able. And Blessed be thy name, sweet Jesus! Thou art willing also even to the worst and utmost to save.

Thou art an Almighty, and All-sufficient Saviour, thine arm is not shortened, thy Grace is not exhausted. Oh, Magnifie thy Grace now, even now upon her! Thou hast said, that the weary, the heavy laden should come unto thee, and thou wouldst give them rest: And that such as come unto thee, though the greatest sinners, thou wouldst not cast out. 'Tis late indeed that she comes unto thee, but not too late. Truth Lord! Late Repentance is seldom true, but yet true Repentance is never too late. Better late than never.

Thou hast given us one instance, one example of the Thief on the Cross saved at the Eleventh, at the last hour save one, 'tis but one, that we should not pre-

sume; and yet one, that we should not despair. Oh Lord, she will not despair of thy mercy, that were a greater sin than all the rest that she hath committed. Now Lord, though late she comes unto thee, she throws her self at thy Feet, and as thy poor Servants come unto thee, and prostrate our selves at thy Feet for her: Oh! Do not cast her out of thy sight! Oh! Let her not be Damned, but saved! This is a true and faithful saying, worthy of all acceptation, most worthy of hers, and she accepts of it, and rests upon it, and trusts unto it, that Jesus Christ came into the World to save sinners, Of whom she is chief, Thou art willing that all should be saved: Therefore thou art willing she should be saved also. Thou hast put these words into her mouth, and into our mouths for her. That if Jesus Christ hath not merits enough to save her, she, and we also will be contented that she should be Damned for ever.

But Blessed be our God! The merits of our Saviour are Infinite, Oh! Lord, make application of them unto her poor Soul. Oh! Take away for Christs sake all her sins: Blot out her iniquities as a Cloud, and her Transgressions as a thick Cloud. Though her sins have abounded unto her Condemnation, yet let thy grace much more, infinitely more abound unto her justification. Enter not into Judgment with her, Oh Lord! Deliver her from blood guiltiness, Oh God, thou God of her Salvation! And her Tongue, and our mouths shall sing aloud of Christs Righteousness, and of thy Faithfulness.

Oh, take away whatsoever may hinder the Communications of thy Love, favor, and Salvation unto her! Purge sin out of her! Give a broken, contrite, and truly Penitent heart unto her! She is Mourning for her sin, and misery: Oh, wash her in the blood of the Lamb, in that Fountain opened for sin and for Uncleannesses, in the Laver of Regeneration! Oh, sanctifie, and renew her by thy Holy Spirit! Take away all the spots and blots of her

her sin! Though she be defiled and deformed with innumerable and those the most abominable, yet canst thou cleanse and cleanse her in a moment. No unclean thing shall enter into thy Kingdom. Without Holiness none can see the Lord. Now the Lord Sanctifie her throughout, in her whole Soul, Body and Spirit.

And though she hath been by the wiles of the Devil cheated of her life, and is now to suffer Justly for her evil deeds, give her to bear patiently the indignation of her God, because she hath sinned against thee, and to accept of the punishment of her iniquity! Though she must burn in Temporal flames, yet let her not burn in Everlasting flames! Oh, Let the streams of Christs blood quench out the flames of thy wrath! Though she die in Earth, Lord! Save her from Hell! Oh, Give her Faith, the Faith of Gods elect! And the Lord strengthen her Faith! Oh, Confirm her hope! Oh, Give her to abound in hope through thy Holy Ghost given to her! Oh, Grant that Faith, Hope, and patience may have their perfect work in her.

Give in some token, some pledge of thy good will unto her, if it be thy good pleasure! Oh, revive, support, and comfort her drooping Spirits! Though she be in the Valley and shadow of death; do not forsake her! Oh, do not forsake her! Say unto her, thou art her Salvation! Tell her, that after she hath suffered a little while, she shall be with thy self in Heaven, perfect with thee in Glory! Say unto her as unto the Thief upon the Cross, this day thou shalt be with me in Paradise!

Oh, keep off Satan from her! He is never more busy, than when thy poor Worms are weakest, and least able to defend themselves from him. Lord Jesus! Fight for her against him! Keep her precious and immortal Soul from him! Oh, Be with her now in these her last agonies. Give thy Holy Angels to wait upon her, and in that very moment that her Soul shall go out of her Body, let those

*Glorious Angels carry it into Abrahams bosome! Into thy hands do we commend her. Into thy hands dost she commit her Spirit Dear Jesus! Save it! For thou hast loved, redeemed, and died for it! And now Lord, though earth will loose a bloody Sinner, yet let Heaven be augmented by one Saint more!*

*O Look down from Heaven, the Habitation of thy Holiness and Glory upon this numerous Assembly! Oh, let them not be idle Spectators of these dreadful Providences. Oh, That they may be Ordinances for their good, for their Conversion and Reformation! Oh, That every Soul, that is gazing here may smite upon his Breast, and lament that Universal corruption which is in our nature, and the woful effects of our sin. Sin having once conceived, bringeth forth death.*

*We have the root of the matter in us, the very causes of those sins, for which these Malefactors suffer, had we the same temptations we might be Guilty of the like transgressions. And were it not for the Cords and Curbs of thy Restraining Grace, we should be in their Condition. Blessed be God we are not! 'Tis thou only that hast made us to differ. Oh, That all Masters of Families, Parents of Children, would see that they in their own Persons, and with their Families do serve the Lord! Oh, Let there be no Prayerless Families, no uncatechized Children in this Place!*

*Look once more we pray thee, with mercy upon this thy poor Creature! She is very low, very miserable, yearn upon her with bowels of compassion, and embrace her with arms of everlasting love! Be her God and her Guide unto death, and her Saviour from everlasting death!*

*And all we beg, in, and for the sake of our dearest Lord and Saviour Jesus Christ, who sits on the Right hand making intercession for her, and for us. Hear us for*

for his sake, and graciously answer us, and do abundantly for her, and us, beyond what we can ask or think! To him, with thy self Holy Father, and Eternal Spirit, be Everlasting Glory, Dominion, Praise, and Thanksgiving. Amen.

Prayer being ended, I lifted up my hands over her, and said, *Anne*, the Lord bless thee, and keep thee! The Lord make his Face to shine upon thee, and be gracious to thee! The Lord lift up the light of his countenance upon thee, and give thee Peace! And if thy Repentance be true, and thy peace made with God, and our Prayers heard, as I hope they all are, death wont be terrible unto thee. Now Farewel Life, welcome Death. God will send his Holy Angels in a Fiery Chariot to Convey thy Soul into Heaven.

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**T**His poor wretch weeping, and wringing me by the hand, *Sir*, saith she, *I am never able to requite you for all your labor of love, care and pains about the Salvation of my precious Soul; but the Lord will, I hope. The Lord reward you! The Lord recompense you for all these kindnesses! I thank you with all my Heart.*

And as I was departing from her, she bespake me, *Sir*, pray intreat for me, that I may not be put to too much torture. I answered her in broken words and tears (for few there refrained.) That I would do my utmost endeavor to prevent it: And turning myself to the Gentlemen in Authority. Gentlemen, the *English* temper abhors Cruelty, show some Bowels to this poor Creature. I need not intreat it, there was such a Clowd of grief sitting upon all their  
Faces,



Faces, and so much tenderness and compassion, that they would have done their utmost to have hindred it.

Two——went to the Maid, and asked her what Faith and what Repentance were. And one of them proceeded to instruct her in the nature of Faith, that it was to take Christ as Lord and King, and to submit unto all his Laws, to be Governed by them, and in particular to this of suffering the punishment inflicted on her for her sin.

At which putting them off with my Hand, I replied.

Gentlemen; do not trouble her, 'tis unreasonable now to Catechize her in Doctrinals; she stands in need of some Sovereign Cordials to revive and support her drooping Spirit in these her last Agonies with death, and conflicts with the Devil.

And Addressing my self once again unto her, *Anne* said I, fear not, but cast thy self upon the everlasting mercies of God in the blood of Christ Jesus, and thou shalt be saved. Since thou must die, die upon this, that Jesus Christ came into the World to save sinners, of whom thou art chief. And 'twill be but a quarter of an hour, and thou shalt be freed from all sins and torments. Say. Into thy hands I commit my Spirit. Lord save it! For thou hast died for it. Lord Jesu, thou Son of *David* have mercy upon me! Oh, Thou Lamb of God receive my Soul!

I left her, expecting no answer. The Rope is now drawn close unto her Neck, and the Hangman would have set Fire unto the Furze before she was strangled; but some more charitable and tender-hearted, cried to him to take away the Block from under her Feet; which having done, she soon fell down, and expired in a Trice.

And it was observable, that all the skill and diligence of

of the Executioner and his Assistants, could not make either Powder, Wood, or Fewel to take fire; till she had been dead a Quarter of an hour; as also, that as soon as the fire was kindled, the Wind which blew before in the back of the Nurse, immediately shifted, and drove the smoke full in her Face; as if God had spoken to her, The Smoke of my Fury, and Flames of my Fiery Vengeance are now Riding upon the Wings of the Wind towards thee.

And now for Two hours, the Nurse feeds her eyes, and feasts her thoughts with the sad spectacle of this poor Maids burning.

The flames being well allayed, several Ministers, and worthy Gentlemen endeavor yet the Repentance, Conversion, and Saving of her Soul. But all succeeds as formerly. She denies her guilt; pleads her Innocency, accuseth Judg, Jury, Witnesses, Country, and all of her Murther; that she is Murthered, that they take away her Life unjustly: Nay, that they kill too; she is with Child, expects to be delivered about Midsummer. What will you Murther one that is unborn? And a great deal more of the like stuff.

That she was not with Child we heard evidenced upon Oath at her condemnation. And a skilful Hand, Woman, searching her but a night before her Execution, could never discover any such thing.

Most probable the true ground of all her denials; was a foolish hope of Life; the Hangman as it is commonly noised, having promised never to execute her. Whatever familiarities had past between them Two in Jail, I know not. This is certain, the Hangman brought the under Sheriff to terms just as they were leaving *Plymouth*, and going to the place of Execution. And the Girl being dispatched, he ran away with the Halter under the Cliffs; and when he was brought back, lay asleep at the Foot of the Gallows,  
or

or at least pretended sleep, and so deferred Execution.

Besides another Accident intervned, which put a stop for a time, and had it not been prudently and presently composd upon the place, would have totally suspended, for that day at least, her Execution.

All these Circumstances jumping in one upon the other, contributed to the strengthening of her Heart in the false hopes of Life. For what she would have, it was an easie matter to perswade her to believe and hope.

But at length she hath worn out all patience both of God, and Man. And the Halter is fastened to the Gibbet, and put about her Neck. Now Ministers ply their work with her, because she is upon the brink of Destruction, and in view of Hell.

No sin she acknowledgeth, no guilt as to the Fact for which she is condemned. Indeed she confesseth, *She had been a Swearer, Lier, and Sabbath breaker,* but none others trouble her. As to Money that her Brother stole, and was in hers, or her Husbands hands, she now chargeth upon a dead Person, having wronged her in her life, she must mischief her at her death too. No Bond, nor Bill can she produce, nothing under the Deceaseds hand can she show for her having received it; yet doth she charge Mr. W. to look that it be restored unto the right Owner.

Ministers however lament her deplorable condition, especially since just as she is going out of the World, she cries, *Judg and Revenge my cause, O Lord!* Which made this Relator tell her, He now saw, what he formerly feared, viz. That God was departed from her, that the Devil was already in her heart, for he sat upon her tongue, that troops of Devils were upon the Ladder by her, all gaping for her; and that with-

in a few moments, they would have her wretched Soul into Hell with them; and then, and there she would be soon sensible of her madness in dying with a Lye in her Mouth, and confess, and mourn for her folly and madness in rejecting Heaven and Salvation; but it would be too late, and to no purpose: For her condition, whatever it might be here, would infallibly be there unalterable, and irreversibile.

That she was going into a Lake of Fire and Brimstone there to be tormented for ever and ever; and when she was in the midst of those Eternal torments, she would remember that I had told her of it.

A *Psalm* was called, and part of the Twenty fifth sung. Never did I see but one in that heavy condition. Whilst the people sing, she cries and weeps bitterly, the very terrors of death are upon her; she cries as if her Heart would break. Indeed her Soul was overwhelmed with unmeasurable horrors and fears; she had no mind to die, nor could she be vouchsafed Life. What hopes could she have in her departure, who never laid any solid basis for good hopes during life?

The *Psalm* is now sung out, and yet is she summoned to confess, but it is as good speak to the stones, or to the Deaf Adder, that stops his ear, she will never be charmed, let the Charmers Charm never so wisely.

At last Being demanded whether she would have any Prayers, or any Person Pray for her, she said yes, and pointed to this Relator, desiring him to perform that Office for her: Who replied, that he was most willing to serve and save her Soul: But in as much as she made no Confession of her Crying sins of Murther, and of her Theft and Uncleanness, and other Villanies whereof she knew her self Guilty, he durst not take the name of God in vain for her sake: Besides  
he

he should but tempt God to ask a pardon for her, who resolved never to take it upon Gods Terms.

In short, if she would be yet ingenious, and give Glory to God by adoring his Justice, and shaming her self, and renouncing her sin and the Devil, there was no person more willing to pray with her, and pray for her than himself.

To which she making no reply, Mr. R. the Minister conceived a pithy and pertinent Prayer, lamenting the depravedness of our Nature, the horribleness of Gods wrath, the possibility of Salvation refused by desperate sinners, and as we feared in particular by this Malefactor his dear Sister now ready to be turned over. He petitioned that if it were not yet too late, that God would give her Repentance, and break her stony heart, and cause her to glorifie him at the last by an ingenious and full Confession.

Prayer being ended, she is once again asked, whether she would confess. But being obstinate in her refusals, she prayed for her self in the words of the Lords Prayer, said the Creed; and being yet exhorted to Remember the merciful nature of God, who would save her, as we yet hoped, provided she would come unto his Terms of Confession and Repentance.

She tells us. *She cannot Confess that whereof she is not Guilty.*

Being asked whether she could die in Charity with her Witnesses and Accusers. She said, *I forgive all the World.*

And a while after, without any visible tokens of Religion, Grace, or Devotion, without any observable preparedness or willingness for death, by any of those many Divines that had painfully dealt with her, or Christians that beheld her, she was turned

off the Ladder, and went into that other World. She went out like the Snuff of a Candle, leaving a stench behind her.

And if it be asked, what is become of her Soul?

I answer, the Question is idle, needless, over-curious, and unprofitable, 'tis not for saucy Creatures, poor crawling Earth-worms, (such as our selves are) to pry into the deep secrets of Gods Eternal Counsels, nor to peep into the sacred Ark of his bottomless decrees. These inscrutable purposes of God by reason of their inexplicable difficulties will amaze and puzzle us; nor can we ever possibly attain unto any infallible certainty or satisfaction concerning her. I know the absolute and uncontrollable Sovereignty of Divine Grace and mercies, and that God can come in, if he please, between the Bridge and Water, the Cup and the Lip. But who can inform; or assure me that God did so to her? She is gone unto her Judge, hath undergone her Doom; and if she be saved, it is a Thousand mercies unto the World, that the World neither doth, nor can know it.

But did she not protest her Innocency to the very last?

I know she did, and is she Innocent because she said so? Dying persons are indeed to be credited: But then they must be persons of credit and serious; and if Condemned Malefactors, such as are most Eminent and exemplary for their Repentance. Can any one Man or Woman living, that Convert with her from first to last, from her Imprisonment to her Execution, avow upon her knowledge, that she saw so much as one poor token of a broken heart, of a sincere Penitent in her? Produce it, and it shall be Thankfully accepted.

Had she been Innocent, she could not have been so much concerned for life as she was? I told her in

*Plymouth*

*Plymouth* and *Exon*, and she was told the same by a Reverend Divine, that Innocency was a Wall of Brass, it would carry a Person above the fear of Death, make her to outbrave Death; she could go triumphantly into the presence of the Eternal Judge, and bless him that she was condemned unjustly.

Besides, her Innocence as to this Fact, would have engaged her to a more curious and exact scrutiny into her life past, to have found out the true cause of Gods anger in shortning her days, and to a most holy life, and religious preparation of her Soul for death, during the whole time of her imprisonment. None of which she had done; unless looseness, prophaneness, and uncleanness must be expounded, and taken for it.

Finally, I lookt upon her as a desperate and Forelorn wretch, and told her it was no new thing to find her such. 'Tis no new thing for the worst of sinners to be desperate. Were not *Cain*, *Saul*, *Abimelech*, *Achitophel* and *Judas* desperate? This Relator heard a man Condemned to be Hanged, utter upon the Ladder these words.

Gentlemen, I value not my life of a Rush, I fear not death; and without any more Ceremonies or ado, ( and Soldiers are none of the most Religious. ) He willfully leapt off of the Ladder at *Crimble-passage*: Where had not others shown his body more mercy than he did his own Soul, he might have perisht everlastingly.

I know not whether she had as much Courage. Sure I am, Death never struck unto her Spirits; till the *Psalm* was a Singing, and it was a doleful Tune unto her. Her heart was then up in her mouth. If it were not broke with the sence of sin, and near approaches of Divine wrath, it was with the very horrors of death. Others Sang, she did but howl and yell. Methought the expressions of her grief, and  
vehemency



vehemency of her passions, raised strange resentments and compassions in the Spectators.

One, and but one have I known in her condition; a big and tall Fellow, that upon the score of his strength, could have affrighted the King of Terrors : Yet after Sentence (and for Burglary was he Sentenced unto death,) his heart failed him, his Spirits sunk, his Soul died within him : All his Language, and that too in groans and Floods of Tears, with blubbered Cheeks and wringed hands, was: *I shall die ! I shall die ! I shall die ! I shall die ! Woe is me ! I shall die ! I shall die !*

Though I came to him into the Jail, took him by the hand, intreated him upon my knees, not to be so much concerned for the loss of his Natural Life : But to look after another, a better Life, after the life of his miserable Soul : Yet no Arguments, no motives could prevail upon him. He was Deaf in that ear. A stone might have heard and answered, but this wretch would give none other answer, than, *I shall die ! I shall die ! Woe is me ! I shall die ! I shall die !* The terrors of death, like an opiate Medicine, had quite stupified him, that he could not listen unto the best Counsels for his Souls welfare.

But what and if this vile woman had been Guilty of some other Capital Crimes ? I know of the dead the best must be spoken ; but then those dead persons should not be Impenitent Criminals.

It is no pleasure to me, no pleasing task to Rake in Dunghils. Would to God all Vices were Buried together with hers, though under the Gibbet ! It were no difficult matter, nay a man might with a wet Finger, prove her Guilty of foul and frequent Adulteries, of Debauching Young persons, of prostituting her self in Prison, are these no Capital offences ? Let them not be ! What meant she by those words unto

the Girl, that to her knowledg a little Poyson in Cream had made one away in less time than you could go from her Masters House to the Gate.

I am apt to think that she would not confess this Murder lest some other might out also. There was a shrewed *Itcm* in her *Exon* acknowledgment, That she knew she should be damned, though not for this Crime.

It brings to my remembrance a Story which I had from Mr. B. *Ch.* a very holy Man of God, a Reverend Minister of the Gospel, (who if yet in the Land of the living, is one of the most Ancient Laborers in the Lords Vineyard in this Western Diocess,) that in his younger days when he was Minister of *Petrocks* by the Castle of *Dartmouth*, he was sent to Visit and Pray with a dying Man, under very much trouble of Conscience.

His case was this, Sir, said he unto the Minister, about Seven months since, as I was walking to *Bus-cow*, I met a Camerade of mine, who had gone to Sea about a fortnight since, and taking him by the hand, wondring at his arrival, I said, VVhat chear Mate? VVhat makes thee return so soon, and look so Pale? I am dead quoth this *Spectrum*. Dead Man, and yet walk, and talk? Yes, saith he, I am dead. I was took sick shortly upon my going to Sea; and died this day, and about an hour since, so many Leagues off, was I thrown overboard.

Now I desire thee to go home, and tell my Wife of it, and to open my Coffer, and show her my Will, and see my Legacies paid; which having promised to do for him, at parting he added, *And as for that business between thee and me, that thou well wotest off, I charge thee, that thou never speak of it to any Man living; for if thou dost, I will in that very moment tear thee in a thousand pieces.*

Now

Now Sir, this lies heavy, heavy upon my Conscience. Fain would I declare it, it is upon my Tongue, but I cannot. And why can you not? Oh Sir, do not you see him? Do not you see him? Look how terrible he is! There he is just against me. Oh! how doth he threaten me? I would tell you, but I dare not. And whatever arguments this Reverend Personage could use unto the sick Man, he could never bring him to a Confession; but he pines away under his terrors, and horrors; till at last not being able to subsist any longer by reason of them, he died.

Whether there be any parallel between the conditions of this Man, and Woman, I leave it unto my Readers judgment.

The poor Girl, at her Death, at the very point of Death charged her with it. This *Philip Cary* her self confessed before the Major of *Plymouth* at her Examination, and the very day before her Execution to this Relator, that she knew of it. And is she Innocent? VVe have reason to believe the confession of a Penitent, before the denial of a stubborn, and impenitent VVoman.

Besides, she had a very fair trial before the Judge. There were no less than Nineteen VVitnessees that gave in their Evidence to his Lordship, and the Grand Jury upon Oath against her. Yet she saith, Not guilty: Yea, and takes it to her death, that she is Innocent, knew nothing of Poyson.

But what if all this be nothing but Lyes, and Imposture? VVhat if evidence appears against her after death, and that she did both know of it, and buy the Poyson also?

Reader I will not amuse thee, cast thine Eyes up on what follows, and thou wilt be in some measure satisfied.

*The Examination of Elizabeth the Wife of Thomas Webb of Plymouth, in the County of Devon. Mar-  
riner, had, and taken at Plymouth, by, and before  
the Worshipful William Weeks, Gentleman, one of  
his Majesties Justices of the Peace within the Bur-  
rough of Plymouth, on her Corporal Oath the Seventh  
day of April, Anno Domini 1676.*

**T**He said Examinant saith, That about a week before, *Philip* the Wife of *Richard Cary* of *Plimouth* was committed to *Plimouth* Prison, on suspicion for the Poysoning of *Elizabeth Weeks*, and *Mary Pen-gelley* ; This Examinant, on a Saturday Evening, when the Candles were lighted being at the House of *John Vallacke* Apothecary in *Plymouth*, there came into the said Mr. *Vallacks* Shop, a VVoman ( who was a stranger unto this Examinant, ) and desired the said Mr. *Vallacks* Boy to give her a Penny worth of *Mercury*, as she called it, and said she was hasty : That accordingly the said Boy, delivered unto the said VVoman the said *Mercury*, ( as she called it ) in a white Paper.

And that about a week after, that the said *Philip Cary* being committed unto the said Prison as afore-said, this Examinant went to the VVindow of the Prison, and saw her, and she believes that the said *Philip Cary* was the same VVoman, which so fetched the said *Mercury* as aforesaid.

*Signum dictæ. E. VV.*

*Elizabeth Webb.*

Possibly you will ask, VVhy had not this VVoman given in her Evidence, being so material, before her death ? I answer, She is of age, Let her speak for her self.

Reader

**R**Eader, by this time, I believe thou art well-wearied ; Sure if thou be not, I am. However at parting, let me ask thee one Question, VVhat art thou ? A Master, or a Servant ? A Parent, or a Child ? In what Relation standest thou ? Inferior, or Superior.

I. *If thou be a Child, or Servant ; Receive Wisdom, receive Instruction.*

I. **B**Eware of little sins, you generally make no reckoning of them. Your vain Thoughts, your idle Words, your envious and malicious Imaginations, your froward Replies and Answers again, your undutiful and disobedient Carriages to Parents, to your Masters, and Mistresses, these are counted by you little sins. But what and if God call them great sins ? VVhose opinion and judgment shall we take concerning the nature and evil of sin. Yours, or Gods ?

*My dear Youth ! Read, and Ponder that Text of Scripture, Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven. Math. 5. 19.*

I must tell you, and you shall find it by woful experience, that little sins allowed, make way for great sins. A little Thief creeping in at the VVindows, may open the Door to great Ones. A little Sin is as mortal, as damnable as a great one. A little Leak undiscerned, may sink Ship, Men, and Goods. A Ponyard shall stab a Man to death, as well as a Rapier. A Pistol can kill, as well as a Cannon. Little sins fill up the measure of your sins ; one very little sin may do it. Cyphers in themselves signifie nothing ; but added unto figures, how do they raise

the sum ? A Consonant of it self may be a Mute, make no sound, but joyned with a Vowel may make a roaring noise.

Those which you call little sins may fill up the Sum, and seal up the Account, and make a roaring Noise against you in Heaven. Your thought-sins never acted but intended, are just like a Grain cast on a piece of Gold, or a light Feather upon an heap, they may turn the Scales, and bring down upon you Eternal Vengeance. The Sodomites had committed many sins, and God had passed them by very graciously ; at last *they would have sinned*, and are punished with Hell out of Heaven for *the sin of their Wills*, a sin intended by them, though never committed. *Gen. 19. 9. 11. 24.*

2. My dear Youth, beware of wicked Company. *Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the way of Sinners, nor sitteth in the Seat of the scornful. Psal. 1. 1.* Look upon wicked Company as Plaguy Persons, and shun them as you would those who had the Plague of God upon them. When *Corah*, and his rebellious *Crue* were swallowed up alive by the yawning Earth, and went down quick into Hell, *All Israel that were round about them, fled at the cry of them ; for they said, lest the Earth swallow us up also. Num. 33. 34.*

My Son, if Sinners intice thee, consent thou not ; if if they say come with us, let us lay wait for Blood, let us lurk privily for the Innocent without Cause ; let us swallow them up alive as the Grave : We shal find all pretious substance, we shall fill our Houses with spoil. Cast in thy lot among us, let us all have one Pursc. My Son, walk not thou in the way with them ; refrain thy Foot from their path : For their Feet run to evil, they lay wait for their own Blood. Thou lurk privily for the

*the destruction of your own lives!* Companions in sin, will be Companions in Hell. Prov. 1. 10. to 19.

3. Flee the sins of youth, vanity and self-conceit-  
edness, rashness, pride, and ostentation, hot blood,  
Fiery, and vindictive passions, noysome, filthy, and  
fleshly lusts, disobedience and brutish obstinacy, self-  
love, lying, idleness and intemperance, neglect of  
your Souls, forgetfulness of God and of your latter  
end. Sins of youth, have been an Hell to Gods aged  
Saints. *Thou writest bitter things against me, and re-  
memberest the iniquities of my Youth,* Job 13. 26. The  
sins of your green years will be a stock of sorrows for  
your Gray Hairs. Young Colts must be tamed and  
broken. A young Penitent is better than an aged  
Sinner. Holyness in youth will give you peace in death.  
1 King 14. 13. and 2 Chronicles 34. 27. 28.

4. Study diligently and practice conscientiously the  
duty of thy place, calling and Relation. Art thou a  
Child? Learn and perform the duty of a Child. Art  
thou a Servant? Learn and perform the duty of a  
Servant, submit to Catechizing, do not count it a  
thing beneath thee. Subjection to Gods Ordinances  
is thy dignity and Glory. Honor thy Father and Mo-  
ther, thy Master and Mistress is the First Command-  
ment with promise, if you do not, you are self-Mur-  
derers, you cut your own Throats, and shorten the  
days of your life.

I have read of a Young man Hanged at Four and  
twenty years, whose Curled Black Locks upon the  
Gallows instantly turned white, many inquiring into  
the cause of such a strange event: A Grave Divine  
assigned this reason, had this young man been dutiful  
to his Parents, Obedient to his Superiors, he might



have lived so long, till that in the course of nature, his Black Hairs had become White.

5. When tempted to any scandalous sin, tending to the hurt of thy Neighbor, and the Temptation abideth on thee, disclose it without any more ado to some Godly Minister. This dasheth the temptation to pieces, and will contribute as you shall find by experience, wonderfully unto your peace and safety.

Had this poor Girl, when first assaulted, detected the Devils Counsel, possibly she had never been drawn out to Murder.

I knew one in the like Case, that after I had preached of the mischievousness of thoughts, and of the ready way to quell and subdue their violence and impetuosity, by taking Ghostly Counsel from a Spiritual Guide, came and discovered unto me with a flood of Tears a long intended purpose of Murder, and by the blessing of God on a Religious use of Holy Counsels was afterward delivered from that Hellish Temptation.

Beware dear Youth, of trusting to your own understanding, or going out in your own strength to combat Hell. You are not all  *Davids*  of sufficient force to Duel it with the  *Goliath*  of Hell.

6. Do not commit any sin presuming on secrecy or Impunity, not on secrecy. For there is nothing hid but shall be revealed. Conscience that Bird of the Air shall publish upon the House top before Men and Angels, what you have done in your Privy Chambers. Angels see you, good and bad, and they shall Witness against you. God seeth you at all times. Who can hide himself from God that is every where, and knoweth all things? *Darkness and light are both alike*

*alike to him.* Psalm 139. 1. to 13. and Job 34.  
21. 22.

Murderers have of all other sinners presumed most upon Secrecy, and yet how miraculously have they been detected? Dreams, Apparitions, and meer Circumstances have detected and Convicted them.

And suppose you might escape Scot-free as to man, is it possible you can escape the Justice of God? The Barbarous *Malteses* spake sound Doctrine, though they were out in their Application, when they said of *Paul*, no doubt this man is a Murderer, whom though he hath escaped the Sea, yet vengeance suffereth not to live. God may forgive the Eternal, but will not remit the temporal punishment.

If you escape a publick Execution, you shall never a private one. Kings may pardon what God will not. Some that have escaped the Gallows, could never escape the Scourges of their own Conscience, which is Gods Vice-Gerent: Yea, though truly Penitent, yet have died either with grief of mind, or by the immediate stroke of Heaven. *Plymouth* can afford an example of the former many years ago; and *Scotland* shall of the Latter.

A Gentleman whole name was *Wastraw* a most bloody man, and other ways notorious for prophane-ness, but most in this; that it was his great work, and pleasure to put difference betwixt men, and as it was at that time very easie to engage them in blood, whilst he had thus stirred up a neighbor Gentleman to kill another in that place, finding him after sore troubled in mind, there anent, he told him more of that practise would be the best Cure, for he himself had killed Six, and at the first time was much disquieted, but the longer he did continue, it became the more easie,

But

But one day whilst he was on such an account, riding to a place where Two had trysted to decide a private Quarrel by Fighting, his Horse stumbles on the side of a steep Rock, and he falls a great way down, his Sword falling out before him, yet without any hurt; and hereby such a strange piece of Providence tryst and break in upon his Conscience, so that he quits his Journey, turns home with great trouble and remorse; a most kindly change following thereon, and for some years after witnessed much tenderness and repentance by his afterwalk; spent much time alone, mourning before his death; and that day he died, having no visible appearance thereof to those who looked on, he was heard in his Chamber much Wrestling in Prayer, and after long continuance those of the House were forced to break open the Door, getting no answer after their long knocking, and found him dead in the Room, but upon his knees in a Prayer posture, and the whole blood of his body, which from every passage thereof had issued out, swimming about the Floor: It being visible how all these passages were opened for that effect, a most astonishing instance declaring this to the world, though he pardon the iniquity of his people. Yet some sins he will not let pass without a visible mark of his anger, but will take vengeance on their inventions. *I have given you the Story in its own Scottish Dialect.*

7. Carry this ever upon your hearts, keep it in your minds that you have a Father and Master in Heaven, and that dayly tributes of obedience and Thanksgiving must be yielded by you unto him.

That you are Gods Children, and Gods Servants, and you must Love, Honor, Reverence, and Obey the Lord, whose you are, and that you ought to serve him principally, in the first place, and continually to the very last.

Remember

Remember you have pretious, never dying Souls; and these must be saved. Do not for fear of any mans displeasure displease God, and Damn your Souls. If you once come to neglect God, to turn your backs upon your known duties, God will abandon you: And if God leave you, woe, woe unto you!

*My dear Youth*, acquaint your selves with the practice of secret Prayer. Be at least once a day in private upon your knees before God. Bear the Yoke of Christs Commandments, it is a Golden Yoke, his Yoke is easie, his Burden light. You have seen very lately a vast difference between the Service of God and of sin. When Souls drudge for sin, like a cursed Tyrant, it makes them dig their untimely Graves.

Sin is neither profitable, nor honorable, nor comfortable. It puts you upon the basest work, and pays the worst wages. What fruit have sinners had of sin but shame? That Harvest which they reap from the Seed of sin, is nothing else but an heap of grief and desperate sorrows.

8. Receive warning and instruction from these dreadful providences. Do not boast nor glory over these wretches. You stand by Grace, be not high minded but fear, it is God withholds you from their sins, and preserves you from their Judgments.

Our blessed and Famous Martyr Master *Bradford* never saw any Malefactor leading to Execution, but he would smite upon his breast and say, Here! Within me is the root of that matter, for which this man suffers? You can all say the same.

Remember *Lots Wite*. If God erect *A Pillar of Salt in Plymouth*, if God Fire a *Beacon upon Catdown*, as God hath done in the Execution of these unfortunate

nate Creatures, here is the use you must make of them, to hear, and fear, and do no more any such wickedness.

They are become a *Sign unto you*. God hath made them your *Examples*, to the intent that you should not lust after evil things as they lusted.

They are a *Warning-piece* shot off in your Ears, a *Light-house* presented to your Eyes, that you might be kept from the paths of the Destroyer. These things are happened, and fallen out now in your days, for *Examples* that you might take admonition upon whom the ends, the last, and worst days of the World are come.

The just Lord hath been in the midst of us; he cannot do iniquity; every morning doth he bring his judgments to light, he faileth not. Oh! be not as the unjust that know no shame. When Gods judgments are come home, so near unto us, to our very Doors and Houses, The Youth of *Plymouth* must learn righteousness. If you will not be warned by others, God will make you a warning unto others.

*Dear youth*, remember, that all *Poysoners*, all *Dogs* that Bark at Religion and Godly Persons, all *Whoremongers*, and *Murderers*, all *wicked* and *unnatural Children*, all *disobedient*, and *undutiful Servants* shall be driven out of Heaven, by *this Token*, by *this Sign*, that Two of *Plymouth* were lately by a very shameful and cursed death driven out of the *Earth*.

II. *Art thou a Superior? A Master, or Parent,  
Friendly Reader? Then suffer the word of  
Exhortation.*

1. **S**tudy Christian Oeconomicks, the Arts of well-ordering thy Family according to the Laws of Christ, and put them into practice. It was an excellent Order of our Church, full of religious Prudence, that those who Married, should on their wedding day receive the Sacrament: Teaching us this Lesson, that none should enter upon Family charges, before they did well understand the nature of Family duties. Ah! how much is this neglected? Persons get into a married life, and get them Families, Servants, and Children before they have any skill to govern themselves, and neither skill nor will to govern such as are under them.

This is the true Source of all our mischiefs, the Seminary and Root of our abounding Prophaneness; and till there be a Reformation here in our respective Families, in Masters, and Parents, I shall despair of ever meeting with it among Children, or Servants. If Children prove unnatural, and Servants ungovernable, Why did you not teach them better? If you are ignorant of your duties, do not complain that they neglect theirs. If Poyson and Murder come into a Family, it was because the fear of God was not there.

2. *My dear Plimouthians,* Give good Examples to those that are under you. They are led more by Examples than Precepts. They do not write after the best Copies, but those that are nearest hand. Oh! walk before God, before your Children, and Servants in a perfect way. Read and Meditate upon the

101. *Pſalm.* There is a divine Platform of your whole duty. What Children learn from their Parents, Servants from their Maſters, that do they inſtil and teach alſo unto their Children and Servants.

The happineſs or wretchedneſs, the weal and woe of the next age depends upon the Education, and Examples of this. Make not poſterity miſerable, nor your own Fleſh and Blood, your deareſt parts, your chiefeſt Goods to curſe you when you are dead and gone, for your cockering and indugence to them.

Live all the Sermons you hear, and be an Epistle of commendation of your Miniſters to your Children, Servants, Families, and the whole World. Let none under your roofs have occaſion to behold your miſcarriages. They are natural Apes, imitating what is bad, not what is good. Keep your ſelves from all ſin, and keep the ſight of ſin from all that belong unto you. If Children and Servants inſtead of Praying, hear Swearing and Curſing, inſtead of the Bible and Catechiſms, bloody Oaths and Blaſpheming, inſtead of ſeeing Holineſs, and the ſhining beauties of Godlineſs, ſhall be the Spectators of their Parents wickedneſs and uncleanneſs, Atheiſm and Irreligion; Mark it, Sirs, Mark what I tell you, without Miracles of mercy, you, and your Children, and your Servants, and your Houſes ſhall be undone Eternally. *The curſe of the Lord is in the Houſe of the Wicked; but he bleſſeth the Habitation of the Juſt.*

3. My dear Townſmen, Perform Family duties, let them not grow out of uſe and faſhion. Whatever others do, yet do you and your Families ſerve the Lord. Give God a Morning and Evening Sacrifice of Prayer and Thankſgiving. *He hath threatned to pour out his wrath upon the Families that call not upon his Name.* Jer. 10. ult. Prayerleſs Families, are Paganish Families, and Heathen Families are loathed by God.  
Read



Read the Scriptures daily in your Houses, Catechize and Instruct in the doctrinals of Religion the Youth within your Gates. Repeat, and frequently discourse with them about the Word of God read, and preached. Sanctifie the Lords day. Sing *Psalms*, and the high-sounding Praises of God in your dwellings. Examine the Proficiency of your Children, and Servants in the grace and knowledg of our Lord and Saviour Jesus Christ. Give due and seasonable reprehension and correction, and spare not the Rod, unless you will spoil the Child. Comfort and encourage them in well-doing. Press them to private duties, and give them time for Closet-prayer ; and do you endeavor to bring them to the publick Worship and Ordinances, especially to the Sacraments. Remember that they who serve God most, will serve you best ; that a graceless Servant is a Devil in your Family, which will ruin himself, and you, and yours also.

4. Consider with your selves that you have the charge of Souls, there is a great trust committed from Heaven unto Governours of Families. The Lord Treasurer of the Kingdom hath no such Jewels, nor Treasure in the Exchequer, as you have in your Houses. God hath made you the Guardians and Trustees of pretious Souls, and as sure as you live, shall you be responsible for them unto God. Do your utmost that none miscarry under your hands. Prefer the concerns of their Souls to those of your Bodies, and be at as much care and pains that they may live in Heaven, as you and yours to live on Earth. You are their best and surest Friends, if fast and faithful Friends unto their Souls. To ruin a Soul is the Trick and Work of Devils, it is an irreparable loss, an everlasting evil. Lost Goods may be recovered, but if a Soul be once damned, either by your sins of omission or commission, it can never be recovered more. The Lord deliver you from the Guilt of Soul-Murder.

5. When

5. When you dispose your Children abroad in the World, get them into Religious Families, that they may drive a thriving trade Heaven-ward, and obtain the Inheritance of Gods Saints, his pretious promises. It is not Riches, nor Honors, nor great dealings in the VWorld; but Godliness that hath the promises of this life, and of that which is to come.

6. Are your Relations and Inferiors, your Children and Servants wicked, and irreligious? do you become better. Let not their sins be justly charged on your Souls. Shortly, VVhen death is in your Pot, remember nothing but the Grace of God can preserve you. Therefore value, and prize it. Did Servants do it? Consider, that it is just with God, they should be Instruments of your destruction, when your neglect of their Religious Education, is a real cause of their Transgression. They must go to Heaven as well as you, and therefore should enjoy liberties, and opportunities for the solemn, and publick Worship of God as well as your selves.

The Gallows and Stake, the Fire and Halter preach unto Young and Old, High and Low, Parents and Children, Masters and Servant this Doctrine, *That unless you do Repent, you shall also perish.* Gods judgments upon others, are warnings unto us. It is an Oracle from Heaven; That such who sin as others, shall perish as others: That if you do not repent, the wrath of God which lighted upon others, shall either here, or hereafter infallibly, and to all eternity light down upon you also.

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